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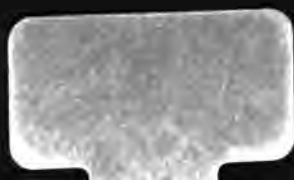
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*THE CHARITIES OF  
EUROPE*





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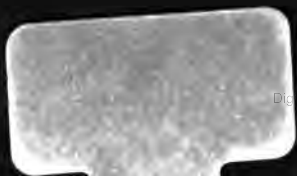








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IMMANUEL WICHERN

QUANTITIES OF  
EUROPE



ANDER STRALIAN, PUBL.  
LONDON, 1865

223. f. 15.



*SIX MONTHS AMONG*  
**THE CHARITIES OF  
EUROPE**

By JOHN DE LIEFDE

VOLUME I.



ALEXANDER STRAHAN, PUBLISHER

148 STRAND, LONDON

1865

223. j. 15.





## INTRODUCTION.

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IN the autumn of 1862 I left my duties in Holland for a short tour in England. The forenoon after my arrival I found myself seated in the back parlour of *Good Words* Office in Ludgate Hill, talking with my friend, the publisher of this book. Our conversation happened to turn upon some recent doings in the field of Philanthropy, and I expressed my admiration of the large-hearted sympathy which the British nation manifested for such labours, and of the interest it took not only in its own Charities, but in philanthropic efforts on the Continent as well. Indeed there is scarcely one of the great Mother-Establishments across the Channel which does not directly or indirectly owe its origin to the influence which the practical spirit of England has exercised upon the Protestant peoples of Europe. The Charities of Germany alone may be counted not by tens and scores, but by hundreds; and I believe that Englishmen may rightly look upon these valuable results as arising, to a considerable extent, from their own liberality and intelligent sympathy. No wonder, then, that accounts of what is being done for the poor on the Continent are received with so much interest in this country. It is only to be regretted that, owing to the large extent to which the work has attained

during the last thirty years, so much worth knowing remains unknown.

“Well, could you not help to increase our knowledge of continental philanthropy?” asked my friend; “you are yourself a native of the Continent; you are acquainted with many of the men and their works. Could you not pay a visit to some of the Institutions and tell us what you saw and learnt?”

The suggestion was congenial to me, and, on mature consideration, I found it recommended itself too much to my taste not to be accepted with pleasure. I have always been of opinion that nowhere could a better proof of the divine origin of Christianity and of the truth of the Gospel be found than in the story, simply told, of some charitable Institutions. Whatever the Christian religion may apparently have in common with other religions, this much is certain, that true, self-denying charity, which seeks the lost, loves the poor, and consoles the sufferer, is exclusively its own. There never were such things as Charities known in heathendom, however civilised; nor were they even known in Israel before He appeared who taught His people to love their enemies, and to exercise charity towards the harlot, the publican, and the sinner.

Moreover, the history of charitable Institutions is important in helping to a knowledge of the various stages of pauperism, and of the true principles of poor-reform. It is a wise and just observation which was recently made in the ‘Saturday Review’\*: “One of the great books that might be written would contain an estimate of the condition, the hopes, and the

\* May 20th, 1865, p. 591.

dangers, of the poor of Europe. Any one who moves much about England and the Continent finds, at every turning, thoughts suggested to him that he cannot pursue for want of leisure, and, still more, for want of knowledge. To get at the facts is a matter of the utmost difficulty, and to appreciate them when arrived at is a task which it would require very great practical and speculative power to discharge adequately. The traveller sees that everywhere there seem to be some advantages and some disadvantages. In some respects the poor of the particular country through which he is passing appear to be fortunate, in others to be unfortunate. But to strike the balance is as hard as to discover the causes of this relative superiority or inferiority."

I hope no one will accuse me of arrogance in claiming to have brought together some information bearing directly on the subject of the work thus proposed. But no one can feel more than I do how unsatisfactory my book is when looked at alongside of the ideal sketched in the above extract.

During 1863 I began my visits to the Charities of the Continent. It took me about two months to visit ten of them, some of which were situated in remote corners of Germany. I returned home with my memorandum-book full of notes, and my portmanteau full of printed reports. It took many a weary hour to peruse these attentively, and to arrange the facts in such a way as to enable me to draw up what I hoped would be a correct picture of the several Institutions. I cannot say that this preparatory work was the most agreeable part of my task. We all know what it is to sit down to

read a report. The subject may be interesting enough, and have all our sympathy; but to plod honestly through hundreds of pages of administrative matter, financial calculations, statistics, tables, names, and figures, is apt to damp one's enthusiasm. Now I had not only to read one report, but sometimes ten, fifteen, even thirty, successively, to learn the history of each Establishment from its origin. I must confess that many a time, when sitting between the piles of documents, I felt like the boy in the fairy tale, who had to eat his way through an immense rice-mountain before he could enter the land where the golden apples blossomed. Then, again, after having arranged the ten or twenty reports of a certain Institution, I sometimes found that the third, or the sixth, or the ninth was wanting. I then remembered that, on receiving the documents from the hand of the Secretary, I was told that, much to his grief, the missing ones were out of print; so nothing was left for me but to try to weave my web from broken threads. Sometimes also I found that my written annotations clashed here and there with the printed reports, and I had therefore to stop work till, through correspondence, the discrepancies were rectified. Once or twice even a second journey to the respective establishments was required to arrive at the truth of the matter. And after having in this way struggled through half-a-dozen of those pamphlets, I would sometimes discover that the Institution to which they referred was less fit for my book than I had at first expected; not because it was wanting in importance, but because it presented nothing beyond what other and still more important Institutions presented better. So, out of the ten Establishments which

I visited on my first journey, only six were left, to which I deemed it wise to devote the time and care of a full account. Another couple of months were spent in 1863 in visiting some Institutions in the middle States of Germany and the North of France; and two months in 1864 were devoted to visiting the Rauhe Haus, Kaiserswerth, the Deaconess House in Paris, and a few Institutions in the South of France. I visited on the whole twenty-six Institutions. Out of these I have selected fifteen, the history of which I have now the pleasure of bringing before the notice of my readers.

After I had returned from my first journey it was clear to me that I would have to abstain from writing critical essays upon the Establishments which I had visited. Indeed, I have not allowed myself on any occasion to pronounce a criticism either upon persons, their ways of administration, or their methods of management. I felt that a visit of only a few days to Institutions, which were the result of the care and skill of men who for years had devoted their life to nothing else, was much too short to give me the right of censuring even what appeared to me to be defective. To have that right I ought to have spent six months at least in each Institution, and to be possessed of a much riper experience in the sphere of philanthropy and poor-reform than I can boast of. On the other hand, I have not hesitated occasionally to express an opinion upon principles and systems, because these are always open to discussion.

I trust no reader, when taking this book in hand, will expect to find a model of good English writing. I feel assured that scarcely a couple of pages can be perused before it be discovered that the author is not an Eng-

lishman. The book from which I obtained my first lessons in the English language was the Bible. Indeed, but for it, I should often have been at a loss to find words to express what I wanted to say. No wonder, then, if this book should appear somewhat biblical in its style. I only hope that it will not prove less biblical in the thoughts which it expresses and the principles which it advocates. At all events, I can say that, while writing it, I always tried to take my stand upon the Word of God. This principle, even from the very first, guided me in selecting the Institutions which I should visit. But whatever there may be defective in my language and style, if I have only succeeded in expressing myself intelligibly enough to make my readers understand the power of faith in God's Word, and the riches of the love of Christ as manifested in the works of devout men, I shall deem myself amply rewarded for the labour which Providence has graciously enabled me to accomplish.

LONDON, *October*, 1865.

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# THE RAUHE HAUS AT HORN

(NEAR HAMBURG).

VOL. I.

B



## I.

HOW I FOUND THE RAUHE HAUS AND WHAT IT WAS THIRTY-TWO YEARS AGO — WICHERN AND HIS FIRST FAMILY.

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**I**T was a pity I could not have visited this lovely rural place in summer. Unexpected circumstances compelled me to delay my journey from month to month till it was about the middle of November, 1864, when I found myself sitting in the omnibus that regularly plies between Hamburg and the little neighbouring village of Horn. It was a bright autumn morning, and, what I observed from the window of the clumsy but comfortable conveyance convinced me that the road, lined on each side with a row of now leafless trees, must be very pretty in summer. After half an hour's drive the coachman alighted from his box, and, courteously opening the door, told me that the narrow footpath, at the entrance of which we stopped, led to the Rauhe Haus. He also said something about "steps," but, before I could ask particulars, he had again enthroned himself. So the lumbering vehicle turned its back upon me, and I found myself alone at the bottom of a rising footpath, which on the left was walled in by an elevated

field rising four or five feet above my head. After having climbed up a few yards I noticed some stone steps cut in this earthen wall; but, as I did not know what the coachman had said about them, and they looked rather dirty and slippery, I preferred walking on by the footpath, which I calculated must soon bring me to a level with the field. And so it was. After a few minutes' walk I found myself on a wide track of ground, dotted here and there with farms and groves and fields extending as far as my eye could see. But the Rauhe Haus I saw not, at least there was no building visible near or far that looked like a reformatory or any such establishment. The nearest house which I saw to my left seemed to be a farmhouse, with a garden and a barn. Behind it I noticed the steeple of a church. This, I thought, is, most likely, a hamlet of the village of Horn. But where in the world is the Rauhe Haus?

There were a dozen boys playing in a field at a small distance. As they were the only human beings to be seen within three miles round, nothing was left for me but to consult them.

"*Wo ist das Rauhe Haus?*" I asked them.

They looked up rather doggedly, without stopping their game, and gave no answer.

"Don't you know where the Rauhe Haus is?" I repeated rather impatiently.

"No;" some voices cried, and on went the game.

"Did anybody ever see the like of this?" I

said to myself. "It is really too absurd that I should have to come all the way from London to tell these boys that there is such a thing here as the Rauhe Haus."

"But don't you really know the house where all the boys are kept?" I cried. They must know *that*, at any rate, I thought.

"Ah, you mean the Ruge Hoos!" several boys cried in a strong *patois* accent. "Why, there it is, just before you."

They pointed to the house which I had taken for a farmhouse. I now saw that the mistake was on my side. The name Rauhe Haus, which in German means *rough* house, is an awkward translation of the original *patois* name into the more aristocratic German. The house was built some one or two hundred years ago, by a certain Mr. Ruge, who was, perhaps, as little of a rough fellow as need be. The people knew it ever since by the name of its founder, "Ruge's house;" but as the *Platt-Deutsch* or Saxon word *ruge* is the same as the English *rough*, and the Dutch *ruig*, learned men thought that it ought to be translated by the corresponding German word *rauh*, just as the French tourist translated "Coward House" by *la Maison du poltron*. The boys, however, knew nothing of this scientific development, and continued calling the house by the name which good old Mr. Ruge had thought proper to give it. *Sancta simplicitas!*

I retraced my steps to the gate which led to the

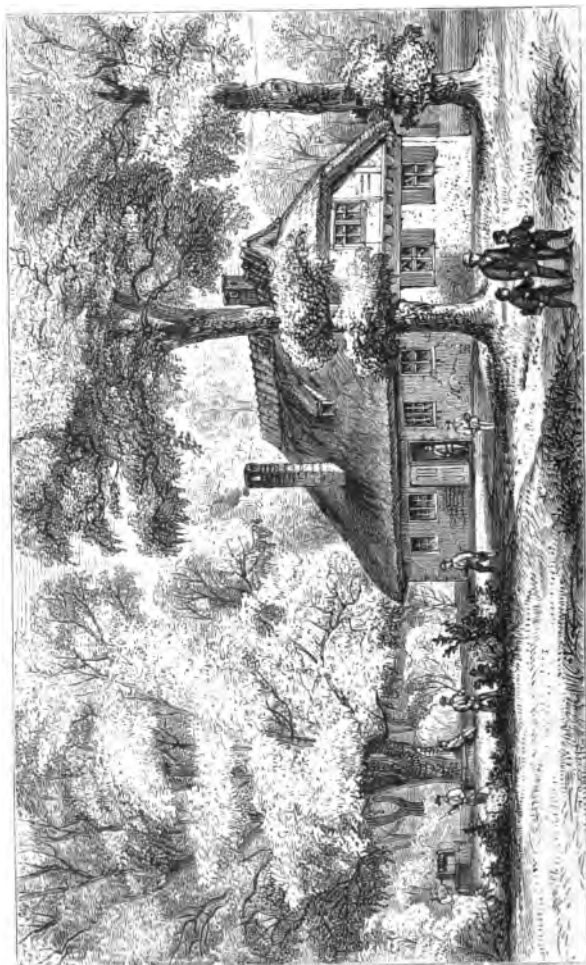


supposed farmhouse. No sooner had I reached its front door than a charming view presented itself to my gazing eyes. An extensive garden, planted with elms, chesnut-trees, old sturdy oaks, and other trees and shrubs, and laid out like a park, was lying within the range of a dozen houses of various sizes and shapes, scattered over an area of about twelve or fifteen acres. Broad well-hoed and raked paths, covered with yellow sand, wound elegantly round the green grass plots towards the arable patches of land, whose dark-brown hue loomed up in the distance. In the centre of this little Eden a church-like building, of an elegant but simple construction, stood out, pointing with its slender steeple towards that world where a still fairer Paradise blossoms. A perfectly still autumn day spread its peaceful spirit over the whole landscape, as if lulling it asleep after the fatigues of a busy summer. Nor was there any living creature noticeable at the moment. The whole scene exhibited such an image of peace and happiness as one is prepared to enjoy when witnessing the wonderful works of Christian faith and charity.

So this was the Rauhe Haus; not one large building merely, but a number of buildings, with gardens and woodland, and fields; in fact, a whole colony. Of course, I should have been prepared for this, after having read Stevenson's admirable and detailed description of the grand institution.<sup>1</sup> But, such is

<sup>1</sup> 'Praying and Working,' p. 61-196.





THE OLD RAUHE HAUS.

the power of words, that when hearing the name *Rauhe Haus*, you cannot help thinking of one building only, until by sight you rectify the false impression of the sound. Still, the original old Rauhe House is there—that venerable cottage, with the thatched roof and wood-framed walls, sheltered under the broad foliage of a gigantic chestnut-tree. It is almost breaking down under the weight of old age, although faithfully propped by the repairing skill of grateful piety. For no *Rauh-häusler*—such is the name the denizens of this colony go by—from the first teacher down to the smallest child, can forget that this was the roof under which Dr. Wichern, then a young Candidat,<sup>1</sup> and his mother, and the first boys whom he plucked out of the fire of moral perdition, spent their happy years, till the house was full, and a second and a third, and a twelfth were built. In those days this small farm-cottage was the only building here. Surrounded by a few acres of ground, and fenced in by a high earthen wall, it was dull, gloomy-looking, and convent-like. And yet the young Candidat thanked God that he had obtained it, and was able to make a commencement of the work, which he and his friends had so long and so fervently prayed for, and which had cost him so many a sleepless night, when dear hopes disappeared in clouds, and plans all but realised fell to

<sup>1</sup> *Candidat*—a theological student who has passed his examination at the university, and is licensed to take orders.

the ground. What a wonderful, irresistible power of growth there is in even the smallest grain, when sown in faith, dewed by prayer, and nursed by love!

Hamburg is well known to the merchant and the banker, but not less to the spendthrift and the man of pleasure. Statistics of 1848 show that out of every five children born one was illegitimate. And the peep into the condition of the lower and poor class, which further statistics give, is something quite horrible. Preparations for that great work of the Inner Mission, of which Wichern was by Providence destined to be the representative, if not the father, were already made by such men as Falck at Weimar, Zeller at Beuggen, and Count von der Recke Volmerstein at Overdyk. They had established *Rettungshäuser*, i. e., houses of refuge and redemption for the abandoned and neglected children, the offspring of sin and profligacy, of misery and destitution. Their example fired the mind of the young Candidat, so that he could get no rest till a similar institution was provided for Hamburg. Gold and silver he had not, nor had he influence with the princes of this world; but he had something better. His was the faith that conquers the world, and the love stronger than death. As a Sunday-school teacher, and as a visitor of the poor, he had become acquainted with the awful corruption that pervaded all classes of society, but especially the lower. That neither the Church nor the State was able to cure

this frightfully increasing evil was at once clear to him. Free Christian charity could alone be the physician here. A Rettungshaus must be founded for rescuing at least the children, since the case of the adults was hopeless. Not *in* Hamburg, of course; for that would be keeping the children in the very atmosphere they ought to be removed from, but *near* Hamburg, somewhere down in the country, where fresh air and wholesome labour would invigorate the body, and a Christian family life, carried on with patriarchal simplicity, would revive the spirit.

These were the thoughts which on one October evening in 1832 he discussed with his friends, the members of the Visiting Society—men like himself, richer in faith and love than in silver and gold. The importance of the matter forced itself so mightily upon their hearts that they solemnly promised one another to give their minds no rest till the Rettungshaus was prayed down from heaven; for praying was the only thing they could do for the present, but this they did with all their heart. When meeting on the street after this, they would whisper into each other's ear: "You don't forget praying for the Rettungshaus, do you?" Such knocks at the door of the heavenly bank were too telling not to be heard. One day a Government secretary, who knew nothing of the matter, handed 15*l.* to one of the friends. It was given to him by a colleague of his, "to be spent for some charitable purpose; if at all possible, for some establishment yet to be founded." A few weeks later, a clergyman,

to whom the distribution of a bequest for charitable purposes was entrusted, assigned 1050*l.* to the proposed Rettungshaus. Who can picture to himself the joy of Wichern and his friends? The case now having become publicly known, gifts began to pour in. Even servants gave their mites; and one mechanic emptied his spare box on the table of one of the friends, covering it with coins of every description, gold, silver, and copper, the savings of many a year's hard labour.

A few days later another table was covered, but with a map instead of money. It was in the village of Horn, and in the parlour of a wealthy landed proprietor, Mr. Sieveking, the syndic. Wichern stood by the table, and looked with a throbbing heart at the map on which Mr. Sieveking pointed out a house and a piece of ground, which he was willing to give for the establishment. Happier than a king, Wichern returned to Hamburg to tell his friends the glad news; but, alas! here he was to experience the truth of the proverb, that between the cup and the lip there is many a slip. The next week the clergyman informed him that he could not pay the 1050*l.*, as the bequest was contested at law; and upon further examination it was found that Mr. Sieveking's house and land were unfit for the purpose. People, upon hearing of these disappointments, became discouraged, and many a well-wisher withdrew. It was mooted that the matter was a perfect failure; and Wichern and his friends were left alone, just at the point where they

were two months ago, when they had plenty of wishes but no money.

But their Heavenly Friend withdrew not. Nor did they withdraw from His footstool. And soon they were delivered from adversity and restored to their former prosperity. The lawsuit ended in their favour; nay, they even received a larger sum than was originally assigned to them. And Mr. Sieveking had no rest either. He looked again at the map, and again, and his attention fell upon another property of his, called *Ruge Hoos*. But there was no thinking of it, since it was rented for many a year. Still he walked up to the house one morning, only to look at it; and, lo! no sooner had he reached its front door than its tenant met him, with a humble request to be permitted to break the lease and to leave. "Well, I will think over it," Mr. Sieveking said; and the next day Wichern was on the spot, and two hearts were gladdened—that of the tenant by the permission to go out, and that of Wichern by the permission to come in.

Courage now came flying back to the faint-hearted, and the number of well-wishers again increased with the day. Now that Wichern's faith had created money, brick, and mortar—money, brick, and mortar in their turn created faith among his friends. It is the old story: some men see because they believe, and others believe because they see; and as soon as faith obtains what it sees, both parties may in practice go together a great length. Some say it is only a dif-



ference of taste or habit: very well, call it so. But the former are, after all, the blessed;<sup>1</sup> and rightly so, for *they* do the best and chief part of the work.

A large meeting was held on the 12th of September, 1833, at which resolutions were carried with enthusiastic applause, and a Society formed. On the 1st of November, Wichern, his mother by his side, entered the Rauhe Haus, to begin the great work which the Saviour of the lost had prepared for him. Before a week had elapsed three boys came, and the year had not closed when there were twelve, with which the little house was quite full.

This was the first family. Wichern slept with them in the same bed-room, and took his meals with them in the same parlour. It was not exactly the most agreeable company one could wish for one's pleasure. Eight of them were illegitimate; four were brought up by drunken and criminal parents; one lad was known to the police for ninety-two thefts; one had escaped from prison. They were a lot of young savages, accustomed to live upon robbery, to amuse themselves with hazardous enterprises behind the policeman's back, to sleep under a bridge or on a staircase, to curse their fathers in return for parental curses, and to beat their mothers when scolded for coming home with empty hands. But Wichern and his mother were but too happy to have them. Here was something for which to pray and to suffer, to wrestle and to toil. And what could

<sup>1</sup> John xx. 29.

love more delight in, provided there were some likelihood of saving a few? Certainly it was an arduous task for the young man, who never had such work in hand before. But what he lacked in experience was made up by his kind mother's wisdom. And true genuine love imparts a wonderful talent for the work of training, inasmuch as it is guided by the Spirit of God, and draws every day fresh knowledge from the inexhaustible wells of His word. The problem which was to be grappled with was, how to win the confidence of young liars and thieves who distrusted everybody; how to make obedience a pleasure to young rascals who were resolved to obey nobody; and how to reconcile with an orderly and decent life young vagabonds who claimed the liberty of turning day into night, of running half-naked about the streets, and of dining off potatoe-skins and other offal, with a pudding of tallow, such as is used for greasing shoes, by way of an additional dainty. This problem only faith in a Divine Saviour could solve.

The great love of God in Jesus Christ, who hates sin but rescues the sinner, was the constant theme of conversation in this family. It was exemplified in the way in which Wichern dealt with each of its members. The boys learnt from him the existence of that love "which is plenteous in forgiveness, which believeth all things and hopeth all things, and endureth all things, and yet rejoiceth not in iniquity but in truth." Regular labour in the field and in the workshop soon came to be

liked as a recreation, and the school-teaching as an amusement. Freedom, too, was honoured as a queen. That ugly earth-bank, which enclosed the place like a prison, was dug away amidst loud hurrahs. Everybody could run away now whenever he liked. But nobody did, or the few who tried came back of their own accord. They found, after all, that the Ruge Hoos was the best place anybody could dream of.

One of the most striking proofs that Providence had gifted Wichern with an extraordinary genius for administrative philanthropy, and with uncommon wisdom in the training of children, was afforded by his adoption of the family system, which was afterwards so successfully imitated at the French and Dutch Met-trays. When the old Rauhe Haus was full with its twelve children, he did not think of enlarging it to hold more. He felt that this patriarchal number was quite sufficient for a man to bestow his parental affection and care upon. Though the children never called him by the title of "father"—a hackneyed orphan-house term which he could not bear—yet nevertheless he loved them, and felt concerned about them as a father. But he perceived, too, that he would come to lose the feeling of a father, if he allowed his family to swell beyond the range which nature has drawn for the duties of a parent. There was room enough for building a house for a second family, and he had no objection to enlarge the place for more houses; but to enlarge the house for more children—never!

Upon this principle several family-houses were successively built in the course of the ensuing years. They are very pretty little buildings, scattered all over the place in a rather irregular order; because the one was built before it was known where the next one was to be located. They take their names from their peculiar form, or from some peculiar event, or other circumstance.

And so there are "The Swiss House," and "The Green Fir," and "The Gold Bottom," and "The Bee-Hive," and several others, all peopled with little families of boys or girls. The custom is introduced of celebrating the anniversary of the foundation of each house in a festival way. Then the house is adorned with wreaths and flowers. The family has a holiday, and a large cake for a treat. The families of the other houses meet with that family at the prayer-room to offer up thanks for the blessings which it has been favoured with during the past year. The history of the foundation, and of some events concerning that house, are read; and thus every family keeps up an interest in its own dwelling place, while at the same time all the children every year hear an account of the origin and progress of the entire Institution. The histories of these houses are collected into a book called "The Festival Book."

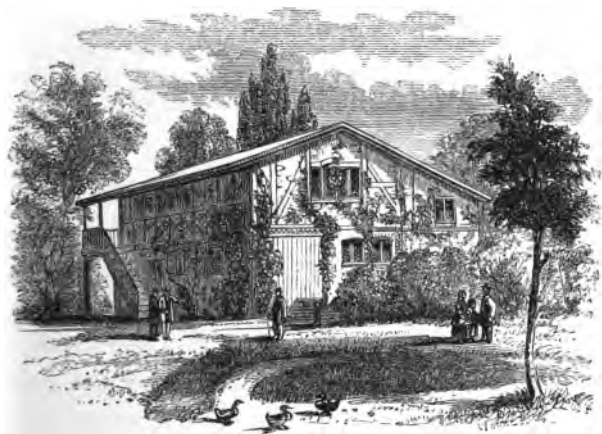
## II.

THE SWISS-HOUSE—THE GREEN FIR—THE GOLD BÖTTOM—  
THE CHAPEL.

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WHEN people in Hamburg heard that the young Candidat and his twelve little savages were really doing remarkably well, and that it was a happy life over there at the Ruge Hoos, many a one came to admit that, after all, he must not be such a fool as they had taken him for at first. Many a poor parent, who was at a loss how to manage his wayward boy, began earnestly to wish that he were one of the twelve; and many a philanthropist, when falling in with a young wretch or vagabond, could not help thinking, "What a blessing it would be to take you to the Candidat!" So applications without number came in during the winter, and had there been ten houses like the old Ruge Hoos, they would all have been filled within a few months. The matter was every day spoken of in the family, and the boys longed for nothing more eagerly than to see a second house rise. "Very well," Wichern said, "but then you must live in it yourselves, and I will take twelve fresh boys in your stead." This was, perhaps, not exactly what they wanted, as they were

attached to him heart and soul. But an excellent young teacher had recently arrived from Switzerland and won the heart of the boys, and they thought they would be very happy at the new house if he would come along with them. So the work was resolved upon, and when the mason and the carpenter appeared with their tools and materials, the



The Swiss House.

boys stood ready, axe and spade in hand, to do their duty with might and main. With merry, sportful activity the whole band assisted, on the 11th of March, 1834, in digging up the site of the new building; and at one o'clock the good Syndic Sieveking laid the foundation-stone. Now young and old worked away from dawn till dusk, impatient to see the beautiful plan of "The Swiss House" realized. It was as if the

house grew up like a tree. On the 16th of April the gable was finished, and the master-carpenter, taking his place on an elevation before the house, and doffing his cap, delivered the "Gable-Speech" to his fellow-labourers. It was a piece of poetry, of course, in which his Muse described the progress of the work and the destination of the building. It was joyfully responded to by a hymn of the boys:—

" Now praise ye all the Lord  
With heart and mouth and hands."

On the 20th of July the house was ready, with its picturesque outside staircase leading up to the first floor, and its protruding roof and gable. Friends came from Hamburg and other places to see the new building, now adorned like a bride with wreaths and flowery garlands; and in its chief parlour an organ, a present from a well-wisher, who could not bear the idea that there should be no instrument to accompany the merry songs of the happy Rauhäusler. It was a joyful festival. The clergyman of Horn preached a sermon, and many friends present added words of congratulation and encouragement. The next day the twelve boys, their house-father at their head, marched in solemn procession from the old house to the new one. "A new house—a new heart," Wichern said to them on parting. "May all things be new with you henceforth and for ever."

Such were the ceremonies and festivals which were afterwards observed at the construction of every new house. More than thirty years have elapsed since, and many changes have taken place in this Swiss House. At present it is used as the printing-office, with the exception of the first floor, which is inhabited by two Brethren and a few boys.



The Green Fir.

It was not long before Wichern had his twelve boys complete again at the old house; and even a third family was springing up, which was temporarily located at the Swiss House, where there were a few rooms unappropriated. But what was urgently wanted was a house for girls. Hitherto none had been received, and this solely from want of accommo-



dation. Besides, a large kitchen was wanted, and a washhouse and an infirmary. It was therefore settled that the best plan would be to build a large house where these apartments could be combined, and which would also have a spacious thrashing-floor, to serve at the same time as a meeting-place for family worship—the inmates already amounting to fifty individuals. Wichern could then settle in it with the boys, and leave the old house to the girls. And what was purposed was done. The foundation-stone was laid on the 31st of May, 1835, and in October Wichern removed with his family to the new spacious building, that, some years later, obtained the name of “The Green Fir” (*Die Grüne Tanne*), in honour of the Christmas-tree, which every year proves the centre of such fraternal fellowship, and the source of so much hallowed pleasure to the inmates of the Rauhe Haus.

“Labour has a gold bottom,” says an old well-known German proverb. Wichern constantly inculcated this into the minds of his boys. To keep them mindful of it he gave the name of “The Gold Bottom” (*Der Goldene Boden*) to the fourth house, which was destined for workshops. That there was urgent need of such an establishment may be gathered from what Wichern said of it in his festival address at the anniversary of this building:—

“I wish, my friends, all of you could have seen

how matters stood with us in the first winter (1833), and in the spring of 1834. In those days, when there was no other house than the old one, the boys had to act all parts, and do everything. They were, each in his turn, chambermaids and charwomen; they sewed, mended, and darned; they were cooks and washerwomen. These kinds of work



The Gold Bottom.

done, they walked out to the garden and the field. But what were we to do when wind and snow unmercifully drove us out of the garden? Early in the morning, and late in the evening, the boys contentedly put up with the school, but during the day they wanted some work for their hands. But what? And where? And how? We should have been at our wits' ends had not our garden *grown* a relief.

Near the pond, over where the silver-white birches are, a large Canadian poplar, with an air of self-complacency and arrogance, lifted up its tall form to the sky. Who could love that tree? It was such a fluttering, silly fellow, giving no shade whatever, and looking like a living fright and an embodied weakness. But its wood might be turned to profit, and so we resolved to cut it down. What a hurrah! Axe and spade in hand, all pounced upon him; and though some strokes came down rather left-handedly, yet at length the old fellow had to bend, and his high top to kiss the ground. And now destruction came down upon him in its full weight. Saws ran through his body, and axes cut off his members. Soon he was divided into large blocks. Now secret thoughts as to what was to be done with him were revealed. We had become aware that shoes and boots are expensive articles, and we thought wooden slippers or clogs would better answer the purpose. That was why we wanted to have that old fellow's flesh and bones. We borrowed a chopping-bench and a large knife from a neighbour, and our dear W—— was the first who tried to fabricate a wooden slipper by means of these rusty instruments. He made but a poor thing of it at first, but at last he succeeded wonderfully well, and all of us cried, 'Well done, W——!' Now the other boys were put to work, and soon we stood in slippers like kings. Then other wants sug-

gested other labours. Our friends E—— and G—— applied themselves to making matches; others cut spoons, which we thought would be a great saving, but it proved scarcely worth the trouble. Still all this gave scope for exercise, and we went on in this way, trying what our hands could do, till



The Bookbinding Office.

we succeeded better and better. It is true our workshop at that time was only a miserable barn, the walls of which threatened to collapse; and it was so wretchedly narrow, that every one stood in the way of his neighbour. Still there was a good germ in that ugly-looking hut, and it sprouted up beautifully in the spring of 1834."

The speaker then related how one trade after

another grew; how some boys gradually took to joinery, and others to tailoring, and others to baking the bread for the house, &c.; and how at length necessity compelled the building of the Gold Bottom, which was finished in 1836. It is an oblong building, twenty-four feet by eighty, and of two stories. The upper one contains a garret, a dwelling for twelve boys, and a dwelling for half a dozen of Brethren, who, while assisting in training the boys, are themselves trained as agents of the Inner Mission. The ground-floor contains three tailors' shops, two shoemakers' shops, a slipper-maker's shop, a wool-spinning shop for boys, and a joiner's shop with benches.<sup>1</sup>

The thrashing-floor of the Green Fir soon became too strait for the increasing number of attendants. Between seventy and eighty people came, every morning and evening, to family worship. A prayer-house was urgently wanted; but where was the money to come from? Happily one day intelligence arrived that some friends in America had sent a considerable sum. This was the signal for the commencement of the eagerly desired work, and on the 7th

<sup>1</sup> The printing-office is on the ground-floor of the Swiss House. A special house is built for the bookbinding. The labour of the boys consists also in painting, building, and agricultural work. The girls are trained as servants, washerwomen, cooks, and seamstresses. The printing and bookbinding offices take orders from the public, but as the Rauhe Haus has its own very extensive publishing business, the greater portion of this work is done for itself. All the other work is for the institution.

of October, 1839, the little Chapel—for such it may be called—with its pretty little spire and belfry, rose at a few yards from the Gold Bottom, so that the *ora* was placed in sight of the *labora*. The inside forms a square room, eighteen feet high, provided with a gallery opposite the pulpit, and capable



The Chapel.

of containing three hundred people. All the year round it is adorned with green wreaths, festoons, and garlands, symbolic of the continued freshness of the everlasting life which should always live in our hearts. The forms in the middle of the chapel are occupied by the children, the girls sitting on the right hand side, and the boys on the left. Round about are the places for the adult inmates of the

establishment. The organ is placed in the gallery, and peeps picturesquely through one of the seven semi-circular festoons which stretch from the left wall to the right. The corners of the balustrade are adorned with the two well-known orphans' images of Rauch. Under the one which holds a plate in its hand, is the inscription, "Blessed are the merciful." The other represents a praying boy, and bears the inscription, "Pray, and it shall be given unto you." Between them an angel (which, in fact, is nothing else than Thorwaldsen's "Amor," promoted to angelic rank) strikes a harp, with the inscription, "Sing and play unto the Lord." The balustrade is formed by twelve carved images, representing the Apostles. On the opposite wall, behind the desk or pulpit, an elevated crucifix is visible between two images, the one of which represents John the Baptist preaching repentance, and the other, the Saviour inviting the heavily laden to come. The desk, on which lies a splendidly bound Bible, bears the inscription, "Jesus Christ is the same yesterday, and to-day, and for ever."

When standing before the crucifix and looking round at that collection of pictures and images, I could not forbear saying to the young Candidat who acted as my guide, that this chapel was the only part of the establishment which did not quite please me. I regretted the introduction of so much that reminded one of Popery into such a thoroughly Pro-

testant place as this. I believe that hardly too much of religion can be put into art, but it is easy to put too much of art into religion. It exposes religion to the danger of becoming artificial.



Interior of the Chapel.



### III.

THE BEEHIVE — THE SWALLOWS' NESTS — THE FISHERS'  
COTTAGE — THE VINE-HILL.

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MEANWHILE the upper story of the Swiss House had become crowded. It lodged two families, each of twelve boys. This was an anomaly opposed to the fundamental principle of the establishment. Want of money, however, had hitherto prevented the building of a new house. But the thought occurred to Wichern that the difficulty might be met by the boys themselves. There were forty-three of them, varying in age from ten to twenty-two years. They had rendered practical assistance in the building of four houses. Why could they not build the fifth one with their own hands? The experiment ought to be made, and how glorious would it be if it succeeded! It would be a cheap house, and a monument of the power of good training at the same time.

One summer afternoon Wichern was sitting with two friends in an arbour. Their conversation, as usual, turned upon the Rauhe Haus, and Wichern mentioned the thought that had occurred to him.

“And how much do you think such a home-built house would cost you?” one of the friends asked.

"Why," Wichern answered, little dreaming of the intention with which the question was put, "I think it will come to something like 500 marks" (30%).

"Very well, I will give that to you; but mind, the house must be built by the boys themselves, and by nobody else."

"Of course, of course," Wichern exclaimed, joyfully squeezing his friend's hand.

He hurried home happy as a king. But alas! when quietly sitting down with the master-joiner to calculate, he found that he had underrated the cost by 18%. And, what was worse still, his benevolent friend, on hearing that the house could not be built for the 30% might perhaps reckon himself free from his promise. Happily this was not the case. "Try to obtain the deficit," he said; "I shall keep faithful to my 500 marks." Now Wichern began to hesitate as to whether he should commence to build or not. He resolved at length to delay till the deficit should be obtained.

"Do not plant vegetables at yonder spot in the garden as yet," he said to the farmer of the establishment; "perhaps God will send us the money in time, and then we shall want the ground for the house."

Days and weeks elapsed, but no money came in. At length the farmer one morning knocked at the door of Wichern's study. Senator Fritze, of Bremen, was then closeted with him.

"What about that piece of ground in the garden?"

the farmer asked: "It is full time now to plant the vegetables."

"Well, I think you may as well take it," Wichern said; "for I do not believe our hopes will be realized this year."

Off went the farmer, and soon he was engaged with the boys turning up the ground.

"Without wishing to be intrusive," Senator Fritze said, "may I ask you what those hopes of yours are which you don't believe will be realized?"

Wichern told his story. The senator humbly requested to be permitted to make up the deficit. In a joyful voice Wichern called a servant.

"Tell the farmer not to plant the cabbage, as we shall have to put up a house: we have got the money."

The farmer and the boys could scarcely believe their ears when the servant brought them these tidings. They burst out into a hurrah. The whole establishment got into a merry stir when it was known that all hands would be called out next day for the building of the house. And how the boys did put their shoulders to the wheel! The house sprang up as if by the stroke of a magic wand.

On the 3rd of October, 1841, "The Beehive" was solemnly opened. It was so named, because the twelve boys who entered it were compared to a swarm of bees, flying from one hive (the Swiss House) into another. It is pretty, strongly-built, and contains six spacious rooms. It is adorned by a

beautiful veranda, a present from two ladies, who, after having inspected the house and learnt its story, were pleased to give the boys this permanent token of their esteem and satisfaction.

The next year, 19th October, 1842, we find Wichern at a meeting of his committee in the midst of the *débris* of Hamburg, which had just been



The Beehive.

burned down. The Rauhe Haus had not been behind in coming to the rescue: it had proved a place of refuge to many a helpless family, driven out of its home by the raging flames. The fearful disaster had greatly increased the number of destitute children. Urgent applications came in on behalf of at least twenty-four of them; but there was not room for one. A new house ought to be built; but could this

be thought of in present circumstances? There was not a farthing left in the Rauhe Haus box, and it was doubtful whether for a year or two to come one farthing would be received, so much being required to replace the damage of the fire. Still the cries of the homeless and helpless children were too loud for all such objections. The committee resolved to feel the pulse of the public liberality at this critical moment. An advertisement was put in the papers asking 150*l.* for the building of a house for twenty-four children, at a time when nearly the whole of Hamburg required to be rebuilt! It seemed an injudicious if not an absurd appeal. The advertisement was published on the 21st, and by the 27th 155*l.* were sent in! It was a touching repetition of the beautiful old story of Exod. xxxvi. 6: "The people brought much more than enough for the service of the work." Another advertisement was issued to stop the pouring in of the gifts; but before this had fully taken effect, the treasurer had 200*l.* in hand.

Another festival period now came on for the Rauhäusler. No sooner had the breath of spring freed the frozen fields from their winter-fetters, than the boys rushed to the work, and on the 23rd of June, 1843, a large double house, capable of containing two families, stood as a new monument of the power of Christian faith and love. These two dwellings, being on their rear as it were attached to the Chapel, and facing the rising sun, obtained the name of "The

Swallows' Nests" (*Die Schwalbennester*). They were destined for two families of girls. So the girls who crowded the Ruge Hoos removed to their new abode, and the old house was at once peopled with a fresh supply of boys. The two houses have separate entrances, and the interior construction is so arranged that each family lives entirely apart from the



The Swallows' Nests.

other. The dwelling-room and kitchen are on the ground-floor; the upper story contains two bedrooms, a room for the two superintending Sisters, and a sick-room.

Meanwhile the boys, who, after the removal of their friends to the Beehive, were left behind on the first-floor of the Swiss House, began to feel rather solitary and uncomfortable. They could never look

at the Beehive without feeling tempted to transgress the tenth Commandment, and frequent petitions came to Wichern begging permission to build a house for themselves. Indeed there was much that made their present abode undesirable. Moreover, the printing-office, which was on the ground-floor, required more room, and apartments for the infirm were wanted. All this was perfectly true; but it was equally true that there was no money. So the petitions were put aside for the time, and the boys had to console themselves with the hope of better days.

Now it happened, one fine autumn day of 1844, that a lady, a friend of the Rauhhäusler, visited the establishment, in the company of her parents. On inspecting the Beehive they were quite astonished at the small sum which the building of that house had cost; and the father of the lady could not help confessing that the Hamburg builders might well come here to take a lesson; for though he did not exactly recollect how much his house at Hamburg had cost him, yet he thought he was safe in saying that it had amounted to many Prussian thalers more.

"I think it has," the young lady said, with a smile; "and if you should like to see, papa, how the boys here manage to do it at such a cheap rate, I suppose they will gladly show you, if you will give the money."

"Undoubtedly," said Wichern. "The boys over there at the Swiss House are quite ready for it."

The next day the Hamburg post brought a letter from the wealthy merchant, with 75*l.* for the building of a new house. The Swiss House resounded with the applause of the boys. The winter, which now seemed to them to creep like a snail, was allowed to pass; but the first vernal sun put the whole Rauhe Haus population astir. On the 12th of



The Fishers' Cottage.

October, 1845, the new house was opened. The boys who entered it were looked upon as little fishes caught in the net of the Gospel, and the house was accordingly called "The Fishers' Cottage" (*Die Fischerhütte*). Meanwhile two other houses were built, viz., a washhouse and a house for agricultural purposes, the expense of which was met by a legacy, and by contributions of the Brethren, who were being trained



here as agents of the Inner Mission. Donations also came in to enable the committee to purchase considerable pieces of land, which, owing to the increase of the population, were indispensable for the support and labour of so many souls. A new house was also built for the farmer, in 1851; and a new bake-house was added to the number of buildings.

All this work was done on behalf of the poor and the helpless. For himself, his wife and family, Wichern claimed nothing but the love of those whom he cared for as a father. But the public, which looked at the Rauhe Haus with wonder and gratitude, thought that something more substantial was due to a man who, with such disinterestedness, devoted his life and talents to the welfare of his fellow-beings. Some friends put their heads together, and raised a fund for building an excellent house on a free piece of ground, close to the establishment, and surrounded by a beautiful garden, which opens into one of the main paths of the Rauhe Haus park. It is a beautiful country-house of two stories, each with six windows in front, built in an elegant style, and adorned with a picturesque veranda. It was given to Wichern as his own property, independent of the establishment. To this building he removed in 1851; and the house which he left was given to the Rev. Mr. Riehm, who was engaged as "Inspector" of the Establishment, under Wichern's superintendence. The appointment of such an official was urgently required to relieve Wichern of some of

his arduous labours, which had increased very much, especially since he became an authority in the work of the Inner Mission, and was often called away from home to preside over meetings, and to serve the Prussian Government with his valuable advice in matters of prison and poor-reform. The Establishment has since been under the able control of Mr. Riehm, who



Dr. Wichern's House.

with his family continues to live in Wichern's former house, which forms one building with the chapel; and it is owing to that faithful Christian brother's services that Wichern could some years ago accept a call as *Ober-consistorial-rath* of the Prussian church, in which capacity he acts at the same time as a president of the Government office for the superintendence of the moral and religious concerns of

prisons, and of institutions for the poor. This high and important position compels him to spend the winter in Berlin, where the great Establishment for training Christian young men as agents of the Inner Mission, called the Evangelical Johannesstiftung, which was founded under his direction, enjoys the benefit of his valuable superintendence. His summer-months, however, are spent at the Rauhe Haus, where, in the midst of the children, whom he continues to love as a father, he enjoys that healthful relaxation which is so necessary after a long winter spent in the cares of Church and State.

The Fishers' Cottage was not long built before hard times came upon the Establishment. The years 1852-54 were years of dearth. The prices of provisions and other necessities of life rose so high that the Rauhe Haus could not possibly continue unless assisted by help from without. For the second time an appeal to the liberality of the public was made by advertisement, and not in vain. Gifts to the amount of 1200*l.* poured in, in 1853; and some well-wishers raised, of their own accord, an additional sum of 480*l.*, in 1854. Meanwhile, a plan which had been long discussed was carried into practice, viz., that of building a School or Gymnasium for boys of the richer class. This *pensionnat*, which is called "The Vine-Hill" (*Der Weinberg*), is the largest building of the place. It measures 175 feet in length; consists of three two-storied houses; and has cost the Establishment

1800 $\frac{1}{2}$ . It contains spacious school-rooms and first-rate accommodation for about twelve or fourteen boys, who pay for their board, lodging, and instruction. Besides the usual branches of school-science, Latin, Greek, and Hebrew are taught here. Young Candidates, who, under the title of Upper Assistants (*Oberhelfer*), are engaged as teachers at this school and



The Vine-Hill.

at the same time as teachers of the Brethren, find here ample opportunity for exercising themselves in the duties of the pastoral work, for which they are destined. The rest of the premises is devoted to the publishing-office<sup>1</sup> and the infirmary.

<sup>1</sup> The Stock-catalogue of the publishing-office for 1861 contains more than 200 titles of books, large and small, and about 30 titles of engravings, photographs, &c. The publishing business, as well as the printing and bookbinding, are conducted quite indepen-

dent of the Rauhe Haus funds. They pay rent for the buildings to the Rauhe Haus, although the annual clear profits of these concerns flow into the Rauhe Haus box. The chief and most generally known publication of this office is the 'Fliegende Blätter' (The Flying Leaves). This is a monthly magazine, which appears in parts of 32 octavo pages, and has a large circulation through the whole of Germany. It is the most complete magazine of Christian philanthropy in that country, as it gives information about all the societies and establishments for the rescue of the poor, the abandoned, the prostitute, and the criminal. Connected with it is a Supplement (Beiblatt), which, being written in a very popular style, gives, in the form of stories, letters, &c., interesting details of the work of Christian charity. The 'Fliegende Blätter' cost 3s. a-year, and the Supplement (which appears in monthly leaves of 16 pages) costs 9d. a-year. The English literature of this sphere of labour is duly taken notice of. The Rauhe Haus press has printed a translation of Hedley Vicars' Life, a biography of Mrs. Fry, of Wilberforce, &c. For the benefit of the English public, a collection of metrical translations from the German of Goethe, Schiller, Uhland, Heine, and others, is published at 3s. 6d.

## IV.

### THE SCHÖNBURG — THE SONG-FEAST — THE LABOUR- FEAST — THE ORGANIZATION OF THE FAMILIES.

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THE last house that was built is the pretty family-house, "The Schönbürg," called after the Prince of *Schönbürg-Waldenburg*, who gave 240*l.* for its construction. It was put up by the boys, and solemnly opened on the 12th July, 1854.

On the afternoon of that day, more than a thousand people, young and old, rich and poor, learned and unlearned, councillors and clergymen, came flocking together from Hamburg and the neighbouring places, and assembled in the gardens of the *Rauhe Haus*. The Chapel, of course, could not contain one-third of them; so, after prayer was offered up in it, and the 103rd Psalm read, the whole assembly proceeded to the new house, which stood in the midst of young firs and fragrant apple and nut-trees, and was adorned with wreaths and flowers. Dr. Wichern, standing on the play-ground of the house, first addressed the children, and pointed them to Christ, who was *the* founder of the building. Two family-Bibles were then produced, one for the boys' family which was to dwell in

it, and one for the Brethren who were to live with them. The name of "Schönburg" was then solemnly given to the house, in grateful commemoration of the princely donor. Thereupon the minister of Horn led the way inside, with the family-Bible under his arm, while twelve of the ladies present followed, each leading a boy by the hand. Meanwhile the whole of the other inmates of the place sang a hymn in chorus. After that the twelve boys assembled round the family-table, and through the open windows their friends outside could hear the earnest prayer with which the minister implored God's blessing upon the house and its inhabitants.

Now, it was customary, if at all possible, to connect the solemn opening of a new house with some other festival, either ecclesiastical or social. So as there was a labour-festival in honour of the various trades taught and practised at the Establishment, there was also a song-festival, in honour of the art of singing. And it was on the song-festival that the opening of the Schönburg took place. Accordingly, after the above solemnities were finished, the song-festival commenced, and the whole assembly walked up to the singing-room, which was decorated with festoons, garlands, pictures, flowers, &c. The singers, 125 in number, and all of them Rauhhäusler, sang four of the most classical masterpieces of sacred composition. "First," Wichern writes, "came the rhythmical choral for four voices, of the venerable Goudimel, that soul-winning composition of the

great teacher of the *maestro* Palestrina. Then followed a vocal quintet of Michael Bach. Under the leading of the tenor, the four voices united in proclaiming the belief of the saints, in the words, 'I know that my Redeemer liveth,' &c. On a sudden, the treble, as fifth voice, struck in, joining the four in their blissful contemplation of the rock-built sal-



The Schönburg.

vation ; then, rising higher, it sounded the trumpet of victory. While the other voices repeated the consolation in life and death, and still continued refreshing themselves with the promises, the treble, as if it were a saved soul, flapped the wings of everlasting life, and soared upward, beholding Christ, whom she gains through death, and who presses her to His bosom, to lead her to the enjoyment of unspeakable happi-



ness. To her the promises already blossomed into realisation, and in the victorious tones of the choral—

‘To me to live is Christ ;  
To me to die is gain ;  
I fly away with joy !’—

she sang the Amen of heavenly beatitude, while the other four voices continued to repeat their hopes, and burst out into the cry,

‘My eyes shall see Him,  
And no stranger, no stranger !’”

After this *mottetto* there was a breathless pause. It was as if all hearts had been treading the paths of death and life which the sacred song described. With all the greater majesty, therefore, the full chorus poured forth the grand doxology of Bortniansky, ‘Glory to God in the highest,’ &c. It was first raised by a few voices, then swelled by the union of a hundred, praising the Triune One, and sealing the whole with a threefold Amen. This Amen was followed by the “vow and offering of grateful love” of Paul Gerhard :

“I will sing of Thy loveliness ;  
By day and night I will Thee praise ;”

an unparalleled rhythmic choral, which Tucher brought to light again.

There was then a long breathing time. The guests dispersed through the park and garden, the first part of the song-feast being closed. On a sudden

a loud-sounding trumpet was heard echoing over the plains and fields. It was the signal for the commencement of the second part of the festival. And now all rushed towards the old colossal chestnut-tree before the Ruge Hoos. A numerous assembly was soon gathered under its broad shade. But where were the singers? Wichern, as if he were a conjurer, just gave the old stem a tap with his hand, and in a trice a full chorus burst forth from all its branches:

“Hark, how the quail strikes in the green :  
Thank God! thank God!”

The whole tree teemed with boys and Brethren—more than seventy in number—hid amidst the thick foliage. They sat high and low, to the right and to the left, and swinging merrily to and fro on the wide-spreading branches, sent forth song after song in perfect harmony. And when once that old grey-headed tree began to rain down its tunes, there was no end of it; and it would have carolled and warbled till late at night had not the trumpet sounded again, and called the birds down to the “Green Place.” In a merry bustle the whole company moved towards that lovely spot in the garden. It is a large open grass-plot, kept especially for large meetings like this. It is surrounded here and there with groups of firs and fruit-trees. On the north side it is hemmed in by a high oak-grove, out of which one sturdy oak, which numbers many a

century, rears itself as the prince and lord of all, forming a worthy partner to the venerable chestnut-tree of the old house. Towards the south and west your eyes wander over an area of many miles down to the valley of the Elbe, which teems with well-watered pastures, rich cornfields, farms, mills, and church-steeple. Two rivers, the Bille and the Elbe, weave their silvery threads through this green carpet. They bear upon their bosoms, bathed in streams of sunlight, many white sails, floating on in long rows, like gently-gliding swans. And far away in the distance the "Black Mountains" offer a resting place for the eye fatigued with gazing on this charming picture. At this spot, with this scenery before them, the singers gathered, each family with its banner floating aloft in the gentle summer breeze. And now the fields and woods echoed the melodies of the national songs of the *Deutsche Vaterland*, till the evening shades, gently alighting upon lea and lawn, drove the guests to their homes, and the trumpet called the Rauhhausler to their supper. Such a feast must have made an impression never to be forgotten.

Upon looking at the table of instruction given at the schools, and observing the limited number of hours devoted to singing, I had no high expectation of the musical acquirements of the Rauhhausler. I must have dropped some expression that led Mr. Riehm to guess my opinion, for he kindly requested me to put his pupils to the test. Thereupon the whole Rauhe Haus population, except those who

were absent on business, assembled in the singing-room. There were about eighty, among whom were twenty adults. The Rauhe Haus collection of songs was presented to me; and out of this well selected musical repertory I chose Bortniansky's 'Doxology,' Kreutzer's 'Shepherd's Sunday Song,' and Mendelssohn's 'Hunters' Adieu to the Wood.' The teacher added a few other songs. I must confess that the performance completely disabused my mind. Not only did each division keep faithfully to tune and time (with the slight exception of having sunk a semitone at the close of the somewhat intricate Doxology), but the pianos and fortes, crescendos and diminuendos, were rendered with a precision and a delicateness of vocalization which I could not have deemed possible with children of their age, and especially of their extraction. This singing alone was worth a walk all the way from Hamburg and back.

Another festival, which it must be very interesting to attend, is the Labour-Feast, in honour of the different trades which are taught and practised. It is connected with the anniversary of the Beehive (3rd Oct.). Then the various shops are tastefully decorated, and a kind of exhibition takes place. Above each shop—sometimes above some piece of workmanship—a verse, mostly in funny doggerel, is stuck, praising the trade, or the excellence of the article. First the agriculturists exhibit their crops in baskets: potatoes, and oats, and carrots are poeti-

cally recommended ; and even over a new rake the epigram is read—

“ I am a rake. Praise should be mine ;  
My maker, Fred, who feeds the swine ;  
He cut me from a forky tree,  
And wants you now to look at me.”

Then come the joiner, the turner, the slipper-maker :

“ Slippers, slippers, slippers ! Who e'er of us did sing !  
Still many a stroke of the hammer we joyfully made  
ring,” &c.

And again the bookbinder, the shoemaker, the tailor, &c. Last of all comes the baker, of whose poetical effusion Stevenson gives the following translation :—

“ There's never a doctor can cure like me the ache of the  
stomach and tooth ;  
It's not by your clothes you grow tall and strong, but by  
eating good bread forsooth.  
The hunger-worm burns in my oven till he's dead,  
While I bake for you all, boys, the sweetest of bread ;  
And though you turn dainty and live upon cake, Sir,  
You may bless all your days the Rough House and its  
Baker.”

The same spirit that characterises the feasts pervades the life of each family. Earnestness and cheerfulness, strict order and liberty, go hand-in-hand. The *Friedensknabe*, or “ Boy of Peace,” who is elected by the unanimous consent of all the members of the family, is their leader, arbiter, and counsellor in the emergencies of their daily life. Over him stands a Brother, a young man, who is the house-father. He is one of a band of six or seven

young men who live with the family under the same roof; he shares their meals and sports, and trains them for an orderly life in the spirit of the Gospel. A Candidat of theology also lives with them, under the title of *Oberhelfer*, or "upper-assistant." He forms the link between the family and Wichern. Thus the whole organisation assumes a pyramidal form; and through the medium of all its intervening links Wichern can exercise the strictest control over each child, and send down his impulse to the most distant member. While there is the greatest diversity—each family living apart, having its own house and garden, its own habits and manners, its own history and character—unity is at the same time preserved, lest it should be forgotten that each household is a member of one large family, of which Wichern is the head. It is astonishing how such a system of supervision could be contrived as puts every child day and night under the direct control of an adult person, and yet has nothing about it of the surveillance of the prison, and very little even of the strict discipline of the boarding-school. When reading Stevenson's account of the "somewhat complex machinery" of the Rauhe Haus family life, with its order of the day marked out from hour to hour—with its weekly meetings, its fortnightly conferences, its journals and records kept by the Brothers, its divisions of labour, and its various rules for regulating each child's business at home, from the cleaning of the bedrooms to the carrying of the Bible to the

Chapel—I could not but wonder how this complicated clock-work kept going smoothly. The secret lies in the thorough *family* feeling with which each household is inspired. The Brothers, who superintend and teach the children, live with them, not as officers live with their soldiers in the barracks, nor even as teachers and governors live with their pupils at the boarding-school, but really as elder brothers, as members of one family; and when at work with them, they do not stand by in the attitude of overseers or instructors, but join as fellow-labourers, who have one common task in hand. This family feeling would be impossible were not everything carefully avoided that could suggest artificial association—such as all the members being of the same trade or of the same age. Nature is followed as much as possible in the constitution of a family. All trades, all ages, and all characters are represented in each. When a child comes to the establishment, it is not registered with a family until after it has been duly tried and examined at the novitiate-house, where it is kept till its nature and character are ascertained. The elder children have always some younger ones about them, who need their help and indulgence. The younger children, on the other hand, always see some elder ones near them, whom they have to thank for kindness, or to rely upon for direction. This engenders a feeling of cordial attachment. Each household is characterised by a family spirit peculiar to

itself; and this causes a commendable ambition to keep up the family honour and reputation. Nothing is more dreaded by a family than to see one of its members censured for laziness or bad conduct in the weekly report, which is read in the presence of all the inmates of the establishment. So every one of the twelve is taught to feel an interest in maintaining the rules and regulations of his family, however multifarious these may be, and however cumbrous they may seem to those who stand outside. Such a thing as clannishness, however, is kept out with might and main, sufficient provision being made for the mingling of the families as one community. At school the children are classed according to their ages and capacities; in the fields and the workshops according to their trades. The family union there completely disappears; but no sooner does the bell ring for meals than it is formed again, each one, arranged in military file, marching to its own house, to enjoy for an hour the benefits and comforts of a happy home.



## V.

### THE BRETHREN OF THE RAUHE HAUS — THEIR DIVISION INTO SMALL FAMILIES CALLED CONVICTS — THE CANDIDATS OF THEOLOGY.

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WHEN Wichern first mooted his plan for founding a house of refuge for poor neglected children, and sketched out on paper how they ought to be divided into small families, and how they ought to be taught in schools and shops, and how they ought to be under permanent control, and how their parents ought to be regularly visited, and how a great many other things ought to be done, there was scarcely any one amongst his friends who could repress a smile at what they looked upon as an educational Utopia. The scheme seemed to suggest a band of house-fathers, teachers, and assistants, almost as numerous as the children themselves. No doubt it would be very good, they said, to have such a powerful staff at one's disposal; but where were the men to be got, and where was the money to come from for their support? It was quite absurd to expect that the contributions which would be received for the maintenance of some fifty or a hundred children, would be ample enough, in

addition, to board and pay two or three scores of adult persons !

These objections seemed to have some weight ; but they could not dishearten Wichern. His plans were much more comprehensive than any one of his friends could imagine. The reclaiming of a few hundred or thousand children was not the only nor even the main object of his Christian philanthropic aspirations. Hamburg and its paupers, of course, were nearest to him ; but he was a thorough German—a true son of the great *Deutsche Vaterland*, which may be said to wash its face in the Baltic and bathe its feet in the Mediterranean. The miseries of Hamburg were but symptoms of the fearful disease which pervaded and poisoned the body of the whole German people. There was a general cry for help rising from all the German States. Everywhere strenuous efforts were being made to check the alarming increase of pauperism and to dam up the pestilential flood of wickedness. Governments built prisons, communities built schools, poor-boards built workhouses, philanthropists built reformatories. But the prisons needed able governors and chaplains, the schools teachers, the workhouses directors, and the reformatories house-fathers. An immense field for labour was thus thrown open ; but where were the labourers ?

There were plenty ; but they were not known. There was a general revival going on among the young men of Germany. The alarming increase of

- demoralization had opened the eyes of many seriously minded members of the rising generation, especially artisans, teachers, and peasants, to the necessity of coming to the rescue of the lower ranks of society. Young Christian men, who experienced the quickening and saving power of the Gospel in their hearts, perceived that they had received the unspeakable gift of God for a higher object than mere enjoyment. They eagerly looked out for opportunities of doing something for the good of others; for encountering with the sword of the Spirit that foe, whom the police was powerless to expel and the Church unable to defeat. There were hundreds of such noble-minded young men scattered all over Protestant Germany; but as those who wanted them did not know where to find them, so they did not know where they were wanted. Moreover, desirous as they were to do the thing, most of them did not know how to do it. They pitied the unhappy prisoners; but compassion alone does not make an efficient officer in a gaol. They loved the poor children; but to love is one thing, and to be able to teach is another. They felt they needed instruction and training to be able to instruct and train others.

Wichern was aware of this state of things, and he perceived the cause of it. The great idea that filled his mind was the forming of a link between the labour and the labourers—the establishing of a place where the labourers could be gathered from all

quarters in order to be taught what they were in need of learning, where they could be found when wanted, and from whence they could disperse into the various fields of labour which would be thus opened up to their exertions. This idea gave birth to the society called "The Brethren of the Rauhe Haus." Young men of the artisan and teacher class were invited to live with the children for two or three years and to become their friends, their leaders and teachers. Before their admission they required to know some trade, which they could teach the children. In each family-house accommodation was made for six or seven of them. Here, while they were teaching, they were to be learning how to deal with the ignorant, the neglected, and the lost, in order to rescue them from ruin, and to bring them back to Christ. They were to be supported independently of the children's establishment. Their board and lodging was to be paid to the establishment; not out of their own pockets, of course, for the pockets of most of them were empty. Subscriptions and donations were solicited for the support of the Brethren's Institution as a separate thing from the children's establishment. The appeal was not based upon the ground of their being the superintendents and teachers of the children, but on the ground of their being in the course of training for the work of the Inner Mission at large. It was a society not merely for the benefit of the Rauhe Haus, but of the whole of Protestant Germany. Go-

vernments were informed of the matter, and gladly allowed grants for the training of gaol officers and schoolmasters. Voluntary gifts also poured in from all quarters. It was evident that the establishing of this society was the timely and long-looked for answer to the urgent prayer of many Christian philanthropists.

To know what kind of people these Brothers are, it may be well to hear what they have to say about themselves:—"We, the Brothers here assembled,"—thus they speak in a paper which they issued—"come from all parts of our beloved fatherland. Our homes are in Prussia from the Memel to the Rhine, in Baden, Bavaria, Hesse, Würtemberg, Thuringia, Hanover, Mecklenburg, Holstein, Schleswig. There is not one of us who was not in a position to earn his daily bread. Want has brought none of us here. When, in distant lands, we heard of the work which the Lord had begun and is carrying on in this house, we prayed that we might be sharers of the blessing and of the work amongst the children. Our house-father called us here to be helpers in the work, and not one of us has obeyed this call without the blessing of his parents. We bring neither money nor property; and if there were some of us able and anxious to give of their substance, they were prevented by a riper wisdom than their own. What we have we freely give, namely, ourselves, as a thank-offering to God for the good of the community. We are here, with our house-father and the entire Rauhe Haus, in

one faith in our Lord and Saviour Jesus Christ. We are nothing but unprofitable servants. Christ is our righteousness; His word alone is a lamp to our feet. In this faith and spirit we are one, and have one love towards each other, as brothers in faith and in the work to which we are called."

This is plain language, and, what is more, it is sincere. There is always a little more sentiment in a German than in an English society; but the sentiment of the Rauhe Haus Brothers does not savour of weakness. Those of them, at least, whom I met appeared to me to be manly, stalwart, and straightforward.

They occupy the first stories of the houses, while the children live on the ground-floor. Though mingling with the children all the day in the school, the workshop, and the field, yet they form separate families by themselves. To distinguish a Brothers' family from a children's family, the former is unfortunately called by the monkish name of *convict*.<sup>1</sup> Injudiciously chosen as the name may be, still the thing which it denotes is all right. There is nothing of a monk in a Rauhe Haus brother, nor is there anything resembling a cloister in their *convicts*. It is true they are not permitted to marry as long as they are in the establishment; but the reasonableness of this needs no defence.

Each *convict* bears its own name. As the names of the children's families are taken from the form or the

<sup>1</sup> From the Latin *convivo*, to live together.

history of the houses in which they live, so the names of the *convicts* are taken from noted places in Palestine. Thus the *convict Cana* lives with the family of the old Ruge Hoos; the *convict Bethel* lives at the Beehive; and so on with the other *convicts Bethlehem, Nazareth, Emmaus, Nain, and Tabor*. They have their own household, which is regulated by the same rules as regulate the household of the families. One of the Brethren is appointed director of the *convict*, and another house-father of the children's family. The latter does not live with the *convict*, but with the family downstairs, which he never leaves, either by day or by night. He eats and drinks, works and plays with them, and sleeps with them in the same bedroom. The other members of the *convict*, however, are not excluded from the family; they regularly assist the house-father in its management. The chief part of their labour for the good of the family, however, consists in visiting the parents of the children, most of whom live at Hamburg. Every Sunday they go to town, two together, to tell the parents all about the children; and while finding a way to their hearts through a confidential chat about Hans or William, whom they know, the brethren at the same time find an opportunity of speaking a word about Christ, whom they do not know. Then, having returned from their mission, they again find an open door to the hearts of the children, who are anxious to learn what father did and what mother said, and whether

the dog is still with them. But on the first Sunday of every month, the Brethren do not go to town, for then the parents come to the establishment, being permitted to visit the children.

Of the part which the Brethren take in teaching the children their trades I have spoken already. As the *convicts* consist of the representatives of various trades, it is obvious that their division into *convicts* cannot be observed when they are labouring with the children. Thus the members of the different *convicts* meet every day at the fields and shops. Besides, there is a weekly conference of all the Brethren, presided over by the Inspector, at which the concerns of the families are discussed, and interesting topics regarding education and teaching conversed upon. And every fortnight Wichern unites the *convicts* at a brotherly meeting, for confirming and strengthening their mutual fellowship and intercourse.

With each *convict* lives a Candidat of theology, as an Upper-Assistant. He stays at least one, and if possible two, years with the Brethren. He is their teacher in such branches of education as they must know in order to be fit for their future situations, as for instance—Biblical History, Universal History, Geography, Natural Philosophy, &c. To this instruction twenty-five hours are devoted every week. Besides, he controls the school-teaching of the children. He receives a small stipend to provide his clothing. His chief remuneration, however, is the



immense amount of practical knowledge which he obtains in pastoral and home mission labour. A clergyman, who as a Candidat has spent a couple of years at the Rauhe Haus, knows how to superintend a popular school, how to deal with the poor, how to help the wretched and miserable, and, above all, how to do these things not as a police-officer, but as a servant of Him, who is a Saviour not of the body only, but of the soul. Many of these Candidats also become directors of Charities, or chaplains of prisons. Out of the sixty-five who had lived with the *convicts* from the commencement of the Society till 1861, twenty-eight entered upon situations of that kind.

## VI.

### THE WORK OF THE BRETHREN OUTSIDE THE RAUHE HAUS— THEIR UNION INTO A BROTHERHOOD.

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**W**ICHERN is not too rash in admitting a young man, as a Brother, since out of 846 who applied during a period of twenty-five years (from 1836-61), 524 were refused. Nor has he any difficulty in finding situations for them after the expiration of their service at the Establishment. During the above-mentioned period not less than 787 applications came in for Brethren. Two hundred and fifty-two were wanted as house-fathers or assistants in reformatories, 59 in workhouses, 57 as visitors of the poor, 93 as teachers in popular schools, 40 as house-fathers in orphanages, 170 for prisons, 36 for hospitals, and 80 for various philanthropic purposes. These applications came from all parts of the globe; most, of course, from Germany, but many also from Holland, France, England, Switzerland, Italy, Russia, Poland, the Danubian Principalities, Turkey, America, and the Southern Asiatic Archipelago. To supply all these demands was out of the question; only the more important and urgent ones could be attended to, as the number of Brethren

only amounted to 255, of whom 43 were required for the service of the Establishment. Of the remaining 212, 42 became house-fathers and 19 assistants in reformatories or orphanages; 30 were employed as teachers in schools, 68 in prisons, 4 in establishments for released prisoners, 4 in workhouses; 3 became house-fathers in philanthropic eating-houses; 10 in hospitals and family sick-rooms, 1 in a Magdalen asylum; 8 were engaged as preachers among the emigrants in America (2 of these house-fathers in schools), and 9 in sundry philanthropic purposes. Geographically they were divided as follows:—124 in Prussia, 10 in Hamburg, 11 in Bremen, 10 in Saxony, 9 in the United States, 8 in Mecklenburg, 6 in Hanover, 5 in the Baltic provinces of Russia, 4 in London, 4 in Syria, 12 in Wurtemberg, Bavaria, Holstein, and Lübeck, 1 in Altenburg, 1 in Hesse-Cassel, 1 in Nassau, 1 in Switzerland, 1 in France, 1 in Italy, 1 in Serbia, and 1 in Turkey.

These figures are quickly written, and they are read more quickly still, but each of them tells a long and interesting story, which even angels must listen to with wonder and pleasure. They tell us that every day these Rauhe Haus Brethren instruct and train more than 3000 children, most of whom, but for their self-denying and devout zeal, would grow up for the prison and the scaffold; they lead us into the cells of gaols, many of which, before they were visited by these brethren, were horrible dungeons, scarcely habitable by human beings, but are

now turned into clean, well-ventilated, wholesome places, where the cursing and swearing of inhuman turnkeys are no more heard, but the voice of compassion whispers the blessed name of Jesus, and prays the prisoners, in Christ's stead, "Be ye reconciled to God." If the Acts of the Apostles could be continued up to our time as a record of the labours of the Holy Spirit in a lost world, the history, travels, and works of these Brethren would be sure to fill many a page. And it would certainly not fail to strike the reader of those pages as remarkable, that this noble band of good men proceeded from that town which, in point of morality and religious life, is one of the worst in Germany.

One of the most striking proofs of the courageous devotedness of the Brethren to the cause of humanity and Christian charity was given when the typhus fever, after a terrible famine, raged in Silesia in 1848. There were thirty Brethren in the house at that time. When the cry for help arose, all of them, and two of the Candidats, offered their services. A selection must be made. With ten of them Wichern hastened to the abode of the plague. Favoured by the Government, and strongly countenanced by the noble Prince Von Pless, a wealthy landed proprietor of the district, they addressed themselves to their dangerous and almost superhuman task. At one place they found more than one hundred dead bodies unburied. They lived for months as it were in tombs, uncertain whether the

graves which were being dug were not destined for themselves. The hand of the Lord of life and death evidently protected them while they were fighting the pest at the sick beds, and carrying its victims to the cemetery. And when, after a loss of thousands of lives, the plague at length subsided, other thousands of poor helpless orphans swarmed round about, crying for shelter and bread. Several Protestant orphanages were established in this Popish district. Two of them (one was a gift of the Prince) were committed to the care and direction of the Brethren, and are under their care and management still.

And in the Danish-German war of 1864 their intrepid charity was again severely tested. Of the 37 Brethren who were in the house, 26 begged to be permitted to hasten to the field of battle to nurse the wounded and comfort the weary. Only 12 of them could be permitted to go. Four Brethren of the Berlin *Johannesstiftung* (the Brethren of this Institution belong also to the Society of the Rauhe Haus Brethren) swelled the number to 16. Upon finding that the hospitals were already sufficiently attended to by the deaconesses of Kaiserswerth, by the deacons of Duisburg, and by others, twelve of them resolved to devote their charitable zeal to the advanced guards, who, being placed at the most remote and dangerous spots, were, more than any other part of the army, destitute of comforts of all kinds. With waggons expressly built for the purpose, and laden with provisions, clothes, books,

refreshments, and all imaginable sorts of articles, they drove, under showers of balls and shells, to the perilous quarters. Of the set of three waggons which each division possessed, two were of a light, slender make, and were used for carrying the wounded from the field of battle. The Supplement to the 'Fliegende Blatter' gave each month a copious and graphic description of what these good men had to go through, when between them and death there was but one step. One out of the many entries may be given. Though bearing the evidence of hasty and abrupt composition, written in the bustle of the battle, and reporting only bare facts, it tells a most touching tale:—

“The shells struck the ground before us, behind us, and by our sides. They burst over our heads, so that the fragments flew like partridges round about our ears. But a mighty Hand protected us. The most dangerous position was at the right-hand wing, because there the famous *Rolf Krake* was at its fatal work, and, steering as close to the shore as possible, sent its murderous missiles into the flank of the troops. One of its victims was lying just before us, terribly wounded, and deprived of one of his arms. Two of us, guarded by an almighty and merciful God, dragged him out of the frightful fire which the iron-clad monster was vomiting forth. Right above our heads, about ten yards high, a shell burst, without striking either us or our burden. We took other wounded ones from the hands of the

military carriers, who were like to break down from exhaustion, and carried them on our soft-cushioned litters to the place where the surgeons were attending to the wounded. The spectacle that here presented itself to our eyes was heart-rending. It was a dark night—but we could not forget that it was Easter-night. All round about us the moaning of the wounded heroes was heard, breaking the silence. Under all his misery one would call out the names of his parents, another those of his wife and children, while a third would bewail his brothers and sisters. One Brother then opened his mouth and pointed them to the only true Comforter in every need—Jesus Christ, who had died for sinners, and also for them, ‘his brethren,’ whom He loved, and was as willing as He was able to save. And the responses that came from the mouths of many of them proved that His word was not spoken in vain,” &c.

It is not surprising that a feeling of cordial attachment and fraternal fellowship should exist between young men animated by the same principles, serving the same Master, sharing the same dangers, and enduring the same trials. And it is not surprising that steps should be taken by them to keep up mutual intercourse, even when they are separated by land and sea. So the Brethren, whatever be the variety of their characters and spheres of labour, continue one in Christ, praying for each other, keeping up correspondence, and promoting each other’s interests and prosperity. Wherever they may be, whether

in Constantinople or in America, they read every morning the same portion of Scripture; select the same text as a motto for the day, the week, and the year; sing the same hymns; and pray for one another at the same hour. They despatch their letters to the Rauhe Haus at regular times. These are read at the conferences, and answered accordingly. In all this there is not only nothing objectionable, but, on the contrary, it is praiseworthy and lovely, provided it be entirely a matter of free and mutual agreement, compliance with which is perfectly optional. But Dr. Wichern, with the concurrence of his committee, has deemed it necessary to carry their union a step further, and to consolidate it into a regular Brotherhood. He has not allowed the fraternal bond to take its own free course, but has taken its organization into his own hands, and moulded it into such a form that, viewed from a distance at least, it resembles a monastic order.

But there is much in the Brotherhood which makes it impossible for any one to mistake it for a monastic order. First, the Brethren are not bound by a vow, every one of them being at liberty to leave at any moment. Then, those who live without the Rauhe Haus are permitted to marry, if in a position to support a wife and family. They are also free as to the choice of their dress, as they wear no uniform. These three things are certainly of great importance, and, if faithfully adhered to, will keep up a constant distinction between a Brother and a monk. On



the other hand, there are things which, if that distinction should disappear, would prove a fit preparation for a system of Protestant monachism. Dr. Wichern and his Committee exact from the Brethren such abject submission as even an abbot would scarcely require from his monks. They are not only the leading men of the Brotherhood, but they are also its autocratic directors. A young man who enters the House as a Brother, learns from the regulations for admission that he is not to consider the House as a school of training for some future optional occupation in the sphere of missions, but as the centre of a great work, into the service of which he is taken from the moment he puts his foot on the threshold. There are young men who stay for one or two years in the House merely to learn missionary duties, and then leave it to choose their own field of labour; but such young men are only *guests*—they are not members of the Brotherhood. A Brother is a person who is supposed to have resigned his own will as to choosing his field of labour. Dr. Wichern and his Committee choose for him. They may send him out as a schoolmaster, or as a prison officer, or as a hospital nurse. They may send him to the banks of the Vistula, of the Tiber, or of the Mississippi. But in whatever capacity, or to whatever quarter of the globe they may send him, *he* has no voice in the matter. When sent out, he is, as it were, hired out by Dr. Wichern to the party who is to employ him, and all contracts

and future arrangements are settled between that party and the Doctor. During the time of his service, he is, of course, entirely under the direction and control of those who employ him. Neither Dr. Wichern nor his Committee claim any right whatever of interfering with his work. But he is not at liberty to give up his situation without the permission of the Committee; to whom also his employers must give notice if they desire to dismiss him. When he returns to the Rauhe Haus, he is certain to find shelter and support till he is sent out again. It stands to reason that this connexion with Dr. Wichern and his Committee must be desirable to many a young man. Not only is he sure of constant employment in some sphere of Christian labour, but also of assistance in case of sickness, and of support for his widow and orphans in case of death. His character stands fixed before the public. He need not trouble himself about obtaining introductions or recommendations. But if any one of the Brethren refuses to obey the Committee, all official connexion between him and them is cut off; and, though they may continue to keep up friendly intercourse with him, yet the fact of his being separated from the Brotherhood must have an unfavourable bearing upon the progress of his future single-handed enterprises. This absolute dependence of the Brethren upon Dr. Wichern and his Committee is the basis upon which the Brotherhood, as a society, rests.

Each Brother carries with him a document, with the seal and signatures of the Committee, certifying that he is a member of the Brotherhood, and mentioning in what capacity he is sent out. This is to prevent impostors from applying for engagements under the pretext of being one of the Rauhe Haus band. A strong feeling in regard to the honour of the Brotherhood is kept up by all its members. They have the right of excluding from their number every member whose conduct casts a slur upon the body; but such is the power of their *esprit de corps*, that during the whole period of the existence of the fraternity only one or two instances of this exercise of discipline have occurred.

Now it cannot be denied that such a society may be very useful to both the Church and the State. It must be a convenient thing for both that there is a man in the world who has at his disposal a band of from 250 to 300 able, well-trained, and well-principled young men whom he can send where he chooses. If the State wants a schoolmaster, a jail officer, or a sick-nurse; if the Church wants a colporteur, a catechist, or a director of an asylum, they know where to apply. It also stands to reason that absolute submission, on the part of the Brethren, is indispensable for the right working of the system. Were it left to them to choose their own field of labour, the proportionate distribution of work would be impossible; many a prison, perhaps, would be without an able jailor, and many a young schoolmaster would

be without a school. Viewed in the light of expediency, therefore, Wichern's scheme is worthy of admiration. It really is a wonderful thing that a man should have succeeded in forming a band of young Christians, who, of their own free accord, allow themselves to be disposed of like machines. In England, we have no conception of this kind of dominion over the mind. Here there is many a man who has power over a thousand individuals; but the relation between them is one of pounds, shillings, and pence. They are his servants, and he pays them their wages. But of a *Brotherhood*—of a society of free Christian men, who rejoice in being kings and priests to God, and at the same time submit themselves to a man, who disposes of them as if they were his servants, who fixes their work and place of abode according to his opinion, and may turn them to the left or to the right as he thinks proper—of such a society we have no conception. The Brethren of the Rauhe Haus may assure us that they feel as free and happy as kings—that they rejoice in that man's wise directions—that they never felt greater peace than since they entered that Brotherhood;—all we can answer is, We believe it, but we do not understand it. Viewed in the light of expediency, Dr. Wichern's scheme is quite clear; but viewed in the light of Christian liberty, it is a perfect mystery, and its realisation is a miracle.

## VII.

### THE INNER MISSION AND ITS RELATION TO THE RAUHE HAUS BROTHERHOOD.

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**B**UT the Rauhe Haus Brotherhood has a connexion with, and in fact is only part and parcel of, another and much wider scheme of Wichern's. His great work is the *Innere Mission*, of which he is the representative leader, if not the originator. This Inner Mission is indigenous to Germany. It is not exactly what we call a Home Mission: it comprehends the Home Missions, as the government of a country may be said to comprehend the municipalities of the towns; but it differs from them as to the extent of the field of its operations and as to the form of its organisation. Long before Wichern there were Home Missions in Germany. They were, as they are with us, local missions, got up and carried on by the union of Christian friends in order to encounter, in a certain town or district, through the power of the Gospel, ignorance and infidelity, and their fruits, pauperism and immorality. Now, as long as these evils are limited within the bounds of a certain town or district, Home Missions may be adequate institutions to remedy the evil. But what

if the evil extends over a whole country? What if the whole Church of a country is pervaded with a spirit of infidelity and worldly-mindedness—if whole communities and districts have sunk into a state of heathenism—if hosts of homeless and godless paupers and vagabonds wander through the land in its length and breadth, threatening ruin to Church and State? Such was the state of things in Germany at the time when Wichern founded the Rauhe Haus, and such is the state of things there even still to a large extent. In England, where the nation is ruled by only one Government and united by only one religion, viz. the Protestant—where prosperity blesses all classes of society, and order is maintained everywhere—such a state of things is comparatively unknown, except in the larger towns. The same may to a great degree be said of France. But in Germany, whose sixty millions of people are ruled by from thirty to forty Governments—where Popery and Protestantism are so nearly matched in numbers that they are induced to unite in a latitudinarian compromise at the expense of faith and principle—where whole districts and countries are scarcely able to provide their inhabitants with the necessaries of life—where, consequently, a propensity towards wandering about and emigrating, strengthened by an innate love for the adventurous, often drives crowds of people from one end of the world to the other—in Germany, I say, infidelity, pauperism, and immorality exist on

a large scale. There Home Missions came far short of meeting the evil: they were but drops in the ocean. An institution was required of such dimensions as to cover Germany with a network of missionary stations, each supplied with means sufficient to follow the stray sheep even into their most obscure hiding-places, and to provide them with places of refuge, of correction, of repentance, and of conversion to the only good Shepherd.

Such an institution the Church might have been; but the very fact that the evil had grown up not only in the sight but in the bosom of the Church, was sufficient evidence of her impotence to deal with the matter. The great bulk of the paupers and vagabonds, of the prostitutes and thieves, were members, or at least children of members, of the Church. There was no town, village, or hamlet all over Germany, from the Baltic to the Danube, without a church, and there was no church without a clergyman and a staff of office-bearers. Yet the paupers multiplied like vermin, and the vagabonds like caterpillars.

It was in 1849 that Wichern published his able work, *Die Innere Mission der Deutschen Evangelischen Kirche* (The Inner Mission of the German Evangelical Church), and some years later he published that memorable and thrilling pamphlet, *Die Nothstände der Protestantischen Kirche* (The Alarming Condition of the Protestant Church), in which, with the irre-

sistible eloquence of frightful statistics, he laid bare the cancer that was gnawing at the heart of Christianity in Germany, and reducing both Church and State to the brink of hopeless ruin. It could no longer be denied that the Protestant Church had grossly failed in her mission. Many causes had contributed towards this failure; but one of the principal was, doubtless, the spirit of autocratic centralisation, of bureaucratic hierarchism, with which the Governments, and especially the Prussian Government, had ruled the Church-Establishment. That Government had kept everything relating to religion in its own hands, permitting no public preaching of the Gospel except by its own clergy, although the number of clergymen was in very great disproportion to the mass of the people to whom they had to minister. No wonder that thousands of sheep went astray where four or five thousand had only one pastor to look after them. Besides, the clergy, in their character as State-officers, were burdened with a heavy load of administrative labours in their parishes and schools, which absorbed a considerable portion of their strength and time. But the worst of all was, that while the Government could give to its officers titles, pulpits, and stipends, it could give them neither love to Christ nor sympathy with the lost. Many a clergyman had taken orders that he might, as a gentleman, enjoy the company of gentlemen, but not that he might spend an hour in the huts of the poor, or show that the "heart of the wise is in



the house of mourning," unless that house of mourning happened to be the burgomaster's, the banker's, or the baron's. Wichern was discreet enough not to tell these sad truths in so many words; but every one who read his book could find the facts there. It was obvious that the clergy, respectable and influential as they were, stood helpless amid the ruin which they had failed to prevent. It was obvious, too, that Gospel-labourers ought to be sought for who were humble and self-denying enough to leave title, pulpit, and stipend to the clergy, and zealous enough to do their work among the lower classes. But how were such to be obtained? Two ways were open—either by the foundation of free churches, or by the formation of a band of missionary-agents within the Church. Wichern, who was himself a clergyman, adopted the latter plan. The former was not even so much as taken into consideration. He, like all the leaders of Home Missions in Germany, dreaded nothing so much as the rise of a Free Church. To tolerate a religious movement of that character was considered uncongenial to the national spirit, dangerous to the State, injurious to the Church, and offensive to the clergy. Whatever might be the faults of the last-mentioned body, it was deemed wiser to secure their co-operation than to rouse them to resistance. Indeed, there were many excellent Christian preachers and pastors amongst them, who certainly were not to blame that matters had come to such an alarming state, and who

looked out for a remedy as seriously and prayerfully as did Wichern himself. At the *Kirchentag*, held in September, 1848, at Wittenberg, under the presidency of Bethmann-Hollweg and Stahl, and attended by five hundred persons, mostly clergymen and University-teachers, Wichern's proposal of forming a society for carrying on an Inner Mission throughout Germany met with general approval. He even published an entire plan of organisation, which, like that of the Rauhe Haus, was characteristic of his extraordinary administrative talent, and of his not less extraordinary love for centralisation. The whole gigantic society was mapped out on paper, with its committees in each parish, its boards in each district, its courts in each province, and its central board, which should lead and control the whole organisation. The central board was soon formed, consisting of eleven members. Its president, vice-president, and secretary were Bethmann-Hollweg, Stahl, and Dr. Von Müller, three distinguished members of the Prussian Government. Another member of the Government, two clergymen, a professor of the University of Wittenberg, a count, a baronet, and Wichern, formed the rest of the committee. Thus the friendship of the three highest powers in Church and State—the Government, the aristocracy, and the clergy—was secured, while Wichern, the popular director of the Rauhe Haus, formed the link between them and the people. The 'Fliegende Blätter' were adopted as the organ of the board,

through which its proceedings up to the present time have been made known to the public. Agents were appointed, correspondents were chosen, and Home Missionary Societies already in existence were invited to unite their efforts with those of the Inner Mission.

The sphere of labour which this Society has chosen for itself is not within a certain church, nor a certain country, but embraces the whole Christian world. The individuals whom it considers as the special objects of its care are not Jews, Moham-medans, or Heathen, but members of baptized Christendom,<sup>1</sup> especially German Christendom, including German Christians who live out of Germany. The object of the Society is not to found free churches, but to restore straying sheep to their respective folds through the medium of the Gospel.<sup>2</sup> Of

<sup>1</sup> "The Inner Mission does not concern itself with the unbaptised, whether Jews or Heathen. Its labours are confined within the pale of the Church, within the reach (*im Bereiche*) of the baptised. And it never considers the baptised as Heathen, for it acknowledges the particular value of baptism as a very holy Sacrament. It never forgets that it has to deal with individuals towards whom the Lord has turned in person in the Sacrament."—Wichern, 'Die Inn. Miss.,' p. 9.

<sup>2</sup> Of course the Inner Mission, being a Protestant institution, cannot extend its operations to Roman Catholics with the intention of bringing them back to *their* church; but it will not try to convert them to the Protestant Church either. "A conflict of that kind with the Roman Catholic Church must be avoided, and on our part, as Protestants, this will be most strictly adhered to, for we would regret any tendency of the Inner Mission which might lead towards persuading members of one denomination to step over into another."—"Die Inn. Miss.,' p. 10. Certainly this is tolerant

course those belonging to the higher and more respectable classes are not overlooked in the endeavours of the Society to bring sinners back to Christ ; but as such individuals are not easy of approach, the operations of the Society are mainly directed towards the lower classes. Viewed in this light, the Society is the result of a tacit compact between the Christian philanthropists and the clergy, by which the latter, while keeping the oversight of the higher and more respectable classes for themselves, hand over the care of the poor, the outcast, and the abandoned, to the former. I will not enter here upon an examination as to how far such a division of labour, by which the pastors are exonerated from the care of their lost sheep, is in harmony with the picture of a good shepherd as given in the Gospel. But this much is certain, that it seems to be a measure which is expedient for the present, since it serves different ends at the same time,—providing the Government with spiritual policemen,<sup>1</sup> the Church with devout deacons, the philanthropists with useful labour, and the clergy with welcome leisure.

It is only when looked at in connexion with this Inner Mission scheme of Wichern's, that the Rauhe Haus Brotherhood can be properly understood. Its

enough, but it is not quite clear from Wichern's book what conduct the Inner Mission pursues when it happens to fall in with Roman Catholics.

<sup>1</sup> The correctness of this expression may be proved from pp. 33-47 of Wichern's 'Inn. Miss.,' in which he traces the limits of the Inner Mission within the jurisdiction of the State.

foundation was the solution of the difficult problem, how to form a band of well-trained able Gospel labourers, who, while inspired by free Christian charity, would submit to the various conditions which the Inner Mission, according to Wichern's plan, would impose upon them. These were, to be content with the humble work of evangelisation among the lower classes; to abstain from any attempt to raise or conduct a free religious movement, or to establish an independent mission-work of their own; to place themselves at the service of the Government, of the clergy, or of whoever should want them, without claiming any other title than that of being the servants of those parties for Christ's sake, or any other privilege than that of being permitted to do the work which other people had neither time nor fancy for. It is obvious that the kind of men who would submit to such restrictions are to be found chiefly among the artisan and peasant class, which is nearest to the lowest, and, respectable though it be, is accustomed to live in the service of others. It is also obvious that the liberty of choosing their own career, and fixing their own field of labour, could not possibly be granted to the Brethren; and that perfect submission to the Committee must be a *conditio sine quâ non* of their admission. And it is also clear that, to make up for their loss of liberty, and to guard them against the spirit of servility which so easily creeps into the souls of men who are kept in constant subordination, they must be united into a Brotherhood,

in which, through mutual Christian fellowship and spiritual rivalry, strong enthusiasm would be maintained among them for their work, and high respect for their right of membership in such a body.

Let it be understood, however, that the Rauhe Haus Brotherhood is not a staff of servants of the Inner Mission. They are just a body of Gospel labourers, whom any Christian philanthropist, whether a member of the Inner Mission or not, may take into his service. When he founded the Brotherhood, Wichern only meant it to be the precursor of many similar societies which he hoped other men would form at other places, for the objects of Christian philanthropy at large. Indeed his example was soon followed by Fliedner, who established the Deacon House at Duisburg, of which a description will be found in a subsequent part of this work. The Duisburg Deacons, however, differ from the Rauhe Haus Brethren, inasmuch as they devote themselves specially to sick-nursing, whereas the others are generally employed in prison and reformatory work. Nor are the Duisburg Brethren formed into an organised Brotherhood, not being trained under the influence of that spirit of centralisation, which characterises the originator of the Inner Mission system. Still they are practically in connexion with the Inner Mission. The fact is, that the term Inner Mission is applied to a kind of missionary work which has not yet assumed a regularly organised form, and with which, consequently, everybody who carries

on any kind of mission operations may claim connexion. The system of organisation, which Wichern mapped out on paper, has not yet been carried into practice. It is true the Central Board was created long since, but we have not yet heard of the body of which that Board was to be the head; the Parish Committees, the District Boards, the Provincial Courts, &c., do not yet exist. Here and there small parts of the colossal body are seen, but the body as a whole is invisible. If the Governments would step in and take the matter into their hands, the body would soon perhaps appear; but they, it would seem, have not yet found time or courage for such interference. Perhaps Germany may be content with this delay. A spirit without a definite bodily form may, to us creatures of flesh and blood, be a difficult object to grapple with; but it is, at any rate, preferable to a body without a spirit. The Inner Mission, as it exists at present in Germany, is, no doubt, a great blessing to that country; and it will perhaps be a greater blessing still, if it grow into some regularly organised form by dint of the free development of its own vital power. But if its unity should, through the interference of compulsory power from without, be forced into a visible form, it would soon degenerate into a political institution, which would use the Gospel only as an instrument for state purposes.

## VIII.

### FINAL GLANCE AT THE RAUHE HAUS FAMILY LIFE—THE FAMILY-WORSHIP AND LITURGY—FAMILY DISCIPLINE— THE PATRONAGE.

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WE will now take a final glance at the religious life of the Rauhe Haus. We have already pictured the Institution as a well-regulated organisation, with its Children-families, Brethren-convicts, Candidats, and Teachers; and we have observed that it forms the centre of a numerous Brotherhood scattered all over the world, as well as of a company numbering a thousand individuals, who entered it ignorant, wretched children, and left it orderly members of society. From what we have learnt of the spirit which animates its founder, we must have perceived that nothing is left untried to keep up a union between all those who are, or who may have been, connected with the society. Nothing is more distasteful to such a mind as Wichern's than dismemberment; nothing more congenial than organisation. And we must give him credit for having found out a plan of union, which, while keeping the various members of the Rauhe Haus community in spiritual fellowship, savours as little of dead mechanism as is possible in any system of the kind.



The main-spring in this union-apparatus is the daily family-worship. It assembles all the inmates of the establishment, about two hundred in number, at least once every day, in the Chapel or Prayer-room. They are arranged in progressive order according to the dates of their baptism and communion. The children are seated on five rows of forms or pews facing the House-father, who conducts the service. The form nearest to him is occupied by the latest baptized; the fifth form by those who are about to take their first communion. Behind and on both sides are the places for the communicants. Each row of children is entrusted with a special part of the service, for everything is contrived to give them as great an interest in it as possible without causing confusion. A rich though perhaps rather complex liturgy keeps up the attention. This liturgy is interwoven with a series of annual, weekly, and daily texts or sentences, which are regularly repeated. It is made up of three main parts.

The first consists of reading and praying, for which Bunsen's 'General Evangelical Hymn and Prayer Book' is used. A hymn being sung, the House-father reads a text, which he draws by chance, after the fashion of the Moravian Text-Lottery. Then three boys read three other texts taken from that excellent little book called *Die Dreifaltige Schnur* (The Threefold File). Then the House-father reads a prayer from Bunsen's book. After this the annual texts are read. Each children's family, and each

Brethren's convict, has its own special text that stands for the whole year ; and so also has the band of Candidates. These texts are communicated to the Brethren who are labouring outside the House, at the beginning of every year, and each Brother takes for himself the text of that convict of which he was a member when he lived in the House. Then two boys and two girls repeat one of the five chapters of Luther's short Catechism. This done the weekly text of each children's family is read by one of the boys belonging to it. While the text is being read, the whole assembly unites in repeating it in a low voice under the leadership of the Brother whose office it is to conduct the liturgical service. This is to express the union of the whole household with the special family whose text is being read. Nor is this text chosen at random, for the family have selected it at a private meeting convened for the purpose, and intend it as an expression of their feelings on reviewing the previous week. This reading is followed by a hymn, and a short silent prayer closes the first part of the service.

The second part consists of the reading and explanation of a portion of Scripture by the House-father.

The third part is devoted to the religious commemoration of certain anniversaries, and to the offering up of prayers and thanks for present and absent members of the household. First, all the birthdays both of present and of absent members, that fall on

that day, are commemorated. And if it should happen to be any of the children's, the House-father selects a suitable text and writes it in a little memorandum-book, which the child keeps for the purpose. Then all the baptismal days are mentioned, and texts selected and written for them. After these the anniversaries of the days on which the children were received into the House, or sent out of it, are remembered. A kind word is then addressed to those who are present, and some fit thought impressed on their hearts. After prayers have been offered up for the persons whose anniversaries were remembered, the service closes with the Lord's Prayer, repeated by one of the children, and with a hymn. On the first day of the month special prayers are offered up for kindred institutions and for the absent Brethren. At the close of each month those children whose birth or baptismal day happened in it repeat before the whole congregation the texts which they received.

This service, in its complete form, is held twice or three times a week, at half-past 7 o'clock in the morning. It lasts about an hour. On other days the second part is omitted. The evening worship lasts only fifteen or twenty minutes. It consists of the reading of a portion of the New Testament, preceded and followed by a hymn.

With these services at the Rauhe Haus, each absent person, who ever lived at the Establishment, whether as a child, a Brother, or a teacher, is enabled to unite in spirit. Being provided with

the required liturgical books, lists of texts and names, &c., he knows, whether he is in Syria or in Denmark, what prayers are offered up on such and such a day, and who they are for; he knows that on such a day he himself is prayerfully remembered before a throne of grace, because it is his birthday, or his baptismal day, or the day on which he saw the Rauhe Haus for the first or for the last time. He is sure that, though he may have been absent from the House for years, he is not forgotten, but that his name is mentioned to those who came after him, and is kept in the memory of all who lived there with him. When he repeats his annual text, he knows that a thousand friends repeat it with him. When he sings his hymn, he knows that his voice mingles with a chorus which resounds from the Rauhe Haus all over the world. To Germans, who are gifted with that particular faculty of mind which they call *Gemüth*,—for which, by the way, there is no corresponding word in the English language, not because Englishmen have not the thing, but because they think proper to disguise it;—to Germans, I say, this form of enjoying mutual spiritual fellowship is exceedingly welcome. Much of it may be merely imaginary; but still it has a powerful influence upon the affections and the heart. By instituting this system of intercourse, Wichern has shown his knowledge of the spirit and character of his nation. It may have its disadvantages, inasmuch as it tends to sacrifice mental freedom to the power of routine. But it doubtless has also

its advantages, inasmuch as it surrounds the whole man with a religious atmosphere, which helps to guard him against bad influences from without.

Owing to the admirable division of so many persons, both children and adults, into small families, the Rauhe-Haus life has none of the monotony and mechanism of a wholesale training-system. The decided Christian spirit which breathes through the whole Establishment, from morning till evening, impresses the children with a feeling that their teachers are really in earnest about their true welfare, and serve them, not for profit but for Christ's sake. True, there is an aspect of gravity, seriousness, and sedateness about the entire household, which causes it to be sneered at by the infidel and light-minded part of the population of Hamburg. Accordingly, the Establishment, ever since its commencement, has had to bear many evil reports, which slanderous tongues are always eager to spread about those who do not believe that all religion is hypocrisy, and that all devotion is fanaticism. But one day's stay at the House is quite sufficient to show the impartial Christian visitor that the seriousness which characterises the institution is not kept up at the expense of the free development of natural human life. There is strict discipline, but it seldom needs to be supported by punishment. The self-respect of the family supersedes the rod and the prison. The severest chastisement inflicted is the practical application of the text that he who does not work

shall not eat, and this has but rarely to be resorted to. When crime, such as theft, has been committed by any member of a family, the whole family is roused; and no higher authority is required to settle the matter, and bring the guilty one to a right state of mind. Along with this general respect for order, however, there is plenty of sport and fun and playful amusement. No inconsistency is thought to exist in allowing the same lips to pray to God at one time and to smile at a jest at another; or in permitting the same hands to be folded in devotion in the morning and to spin a top or to throw a ball in the afternoon. The children are often at liberty to take a walk outside the House, and look upon the charming rural scenery around; or to go to town, to visit their friends, or to look at the ships, where they recognise many a *Rauhhäusler* among the sailors. They walk out, not in files, like soldiers, but in perfect freedom, like the children of any other family.

Moreover, there is a constant influx of strangers from all quarters of the globe, to visit this celebrated trophy of Christian charity, this admirable model of a Training-Establishment. The list of visitors, which was begun in 1833, contained in 1861 nearly 16,000 names; and it may be calculated that this is not even one-fifth of the number of individuals who have really visited the place. There is no institution in the world where a child can see more

people or learn better how to behave itself in the presence of strangers.

An excellent feature in the Rauhe Haus system is the *Patronage*, which was established in 1857. Its purpose is to form a link between the children and society at large. Each family of children has a Patron, who belongs to the richer class in Hamburg. He receives every month a written account of the principal events that have taken place in his family. At the close of each quarter the school-reports of the conduct of the children are sent to him, and these he returns with his signature,—often bringing them back in person, and addressing a few words to the children, with reference to the marks against their names. When the family has a festival, or when some important event happens among them, the Patron is their guest. And once or twice a year he invites them in return to his house, and gives them an entertainment in the circle of his friends. On his birthday, or on the birthdays of the members of his family, he receives congratulations from the Rauhe Haus family. When a child is going to be sent out, it visits its Patron, and acquaints him with its plans and wishes. Thus each child has a friend among the influential men of the town; and as Hamburg, through its mercantile connexions, is in correspondence with all parts of the world, this is of great importance, especially for such children as go to sea. A visit from the Patron is always a great

event in the family. When he makes his appearance they are all immediately astir, and run out to meet him. This feature in the system cannot fail to have a beneficial influence upon the family-spirit. It greatly promotes the feeling of self-respect, while it also impresses the minds of the little outcasts and vagabonds with the ennobling idea of a love which can forget and forgive all that is past, which can raise sunken ones to new life, and even inspire the hopeless with fresh vigour and joyful expectation.



## IX.

### RESULTS OF THE WORK, RULES AND REGULATIONS, STATISTICS, ETC.

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**I**T is perhaps hardly necessary for me to say, after the details which I have already given, that Wichern and his committee take every possible care to provide the children with suitable situations when they leave the House. The boys are apprenticed to master tradesmen, and the girls are sent to respectable service.

As to the results of the training of the children, special statistics are not given; but I will transcribe Wichern's own words, in which he gives the impression which an experience of twenty-eight years has left upon his mind:—

“When we look round the circle of individuals who as children were connected with our Rauhe Haus, we find ourselves carried to all parts of the world, even into the interior regions of Australia, where some of the most energetic and

faithful of our pupils have pitched their tents. We also find them in all classes of society. One is a minister, one a student of theology, one a law student, several school-teachers. We find among them officers of the German army, stewards of gentlemen's estates, merchants who are heads of respectable firms, directors of institutions for industry; horticulturists, lithographers, and xylographers; many master-tradesmen, scattered through many towns, and journeymen mechanics, instructed in all sorts of handicraft. One is a sea-captain; others are mates and sailors, who undertake voyages round the globe; some are colonists in America and Australia. We find amongst them, both at home and abroad, happy heads of families, fathers and mothers, who give to their children a good education, and train them up in the way in which they themselves were trained in our House. There are also servants and day-labourers among them. And while some are well-to-do people, others are poor and pressed by heavy cares, and suffer sad experiences. And there are also some upon whom all the trials of life seem to be lost. Grievous, however, as these things are, they ought not to mar the picture of the whole, which gives us so much reason to rejoice."

The admission of a child into the Establishment is effected by a written contract between its parents or guardians and a Board appointed for the purpose. This Board consists of the Director (Dr. Wichern),

the Inspector (Mr. Riehm), a lawyer, and a medical man. The terms of the contract are simple. The parents or guardians of the child promise not to interfere with its education, nor to visit it without the permission of the Director. They cannot take back the child before the expiration of its regular time of pupilage, unless they repay what has been expended upon its support.

The girls, who constitute one-third of the number of the children and are divided into two families at the "Swallows' Nests," are under the care of "Sisters," who here find an opportunity of exercising themselves as female missionary agents. The Sisters usually number six. They are under the direction of Mrs. Riehm, who, with their assistance, teaches the girls all the work that is done in the kitchen, the washhouse, the laundry, and the sewing-room. They receive a salary with free board and lodging. Before 1861, thirty-four of them had been sent out, nineteen of whom continued to carry on the same work as they had devoted themselves to in the House.

The Brethren receive no salary, except a little pocket-money, with gratuitous instruction, and board and lodging. They stay three years at the House, and during the first year they must provide their own clothing. They must pay too a trifle on entering and leaving, and also the cost of their books, which is from six to eight thalers (from eighteen to

twenty-four shillings). They must be unmarried and unengaged.

The Brethren are supported by a fund, raised by voluntary contributions, and kept entirely separate from the finances of the House. Of that fund, as far as I could ascertain, no balance-sheet has been published, but during the year 1863 it amounted to about 450*l*.

A copy of the balance-sheet of 1863 will enable my readers to see at a glance the financial condition of the Establishment. The figures represent Hamburg marks current. A mark, containing sixteen Hamburg skillings, is equal to a little less than 1*s*. 2½*d*. sterling, so that two and a half marks make three shillings.

## INCOME.

From parents, guardians, or friends of the children,	M.	S.
for board, &c. . . . .	6,227	10
,, the Brethren, for ditto . . . . .	7,488	10
,, the pensionat or boarding-school . . . . .	6,456	13
,, the publishing-office, for rent and board . . . . .	1,104	6
,, the printing-office, for ditto . . . . .	900	11
,, divers repayments . . . . .	891	8
,, the collecting-box at the house . . . . .	633	10½
,, accidental contributions . . . . .	4,188	09
,, annual ditto . . . . .	4,773	11
,, interest of invested capital . . . . .	1,986	14
,, balance of the stock of cattle . . . . .	145	7
	<hr/>	<hr/>
	34,797	4½

## EXPENDITURE.

	M.	S.
To repairs .. .. .	1,865	3½
„ taxes, insurance, &c. .. .	842	5
„ interest of mortgage .. .	1,718	12
„ provisions .. .	15,560	14
„ balance of the account of the cultivation of the gardens and fields .. .	928	14½
„ light, cleaning, and washing .. .	2,109	12½
„ fire .. .	2,009	5
„ schoolbooks, &c. .. .	342	6½
„ clothing .. .	2,439	3
„ furniture .. .	1,136	11
„ salary of the Director .. .	0,000	00
„ salaries of the Inspector, Upper Assistants, and Sisters .. .	2,575	00
„ medicine and medical attendance .. .	240	2½
„ wages .. .	545	00
„ sundry expenses, postages, &c. .. .	402	6
	<u>32,715</u>	<u>15½</u>

## BALANCE.

	M.	S.
Total income .. .. .	34,797	4½
Total expenditure .. .. .	<u>32,715</u>	<u>15½</u>
Surplus .. .. .	2,081	4½

It will not escape the notice of the reader that Dr. Wichern's salary is represented by ciphers.

The Direction, or Acting Committee of the Rauhe Haus consists of twenty-three members, including Dr. Wichern and Mr. Riehm. This body is divided into four sections; namely, the Committee for the children's establishment, which numbers eleven members; the Committee for the Institution of the Brethren and the Pensionat, five members; the Committee for the printing-office; and the Committee for the publishing office. Dr. Wichern is a member of all four. The examination of the books

of each section is entrusted to one of the other three.

The number of children living at the House during 1863 was on an average ninety-eight. On the 1st of January there were one hundred and one, sixty-seven being boys and thirty-four girls. Of these, thirteen boys and six girls were sent out, but twelve boys and six girls were admitted to take their place, so that at the close of the year the number of pupils amounted exactly to one hundred.

I have filled many pages with the description of this excellent work of Christian charity, and yet how imperfect is the picture which I have drawn. To obtain anything like a complete idea of the Rauhe Haus, one ought to see it with one's own eyes. And what one will see even then, important as it is, is but a small portion of the good work which, spread all the world over, finds its central point and mainspring at this wonderful spot.

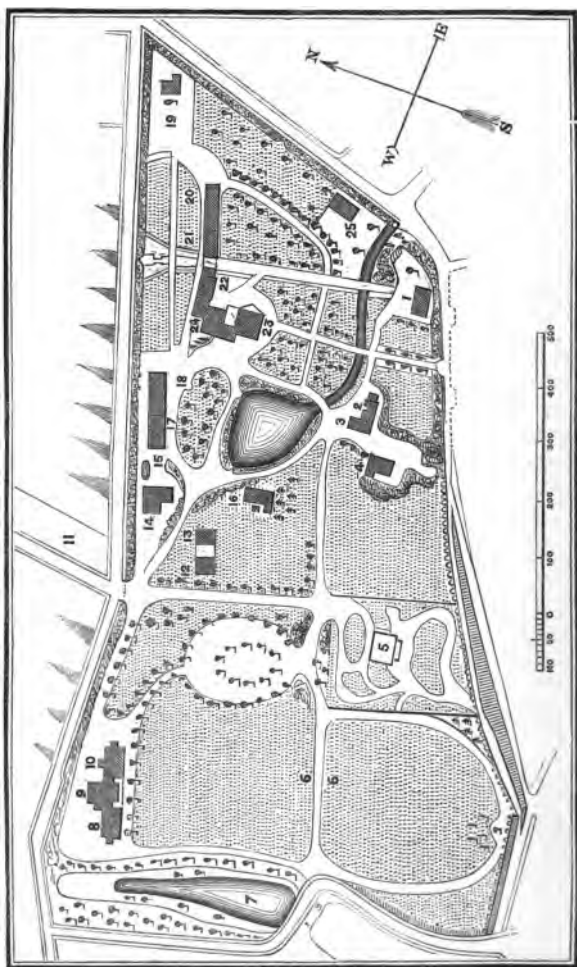
The Rauhe Haus, though established after some other reformatories or poor-schools, may yet be considered as the parent of a large number of Christian Charitable Institutions in Germany and in other countries; and the day of its foundation may be celebrated as the anniversary of one of the most important events in the history of the Christian Church during the present century.

## NOTE.

The Establishment of St. John (*Johannesstiftung*) at Berlin is especially connected with Wichern's Inner Mission system, and, like the Rauhe Haus, owes its existence to his charitable activity. Like it, too, it is an institution for training home-missionary agents, prison officers, sick-nurses, &c. From the time of its foundation in 1858, till May 1864, thirty-two of the Brethren of St. John were sent out in the same way as those of the Rauhe Haus, of whose Brotherhood they are also members. In 1864 the Establishment, through the interposition of the Government, obtained possession of a large tract of wooded land in the immediate vicinity of the town, on which is being founded at present a Protestant institution on the plan of Mettray; not exclusively, however, for young convicts, but also for young orphans and other homeless and helpless children. I have not seen this important institution, but, from what I learn about it, through its printed reports and the communications of friends who have seen it, I gather that it must be a great work, especially in connexion with prison-reform.







PLAN OF THE RAUHE HAUS.

EXPLANATION OF THE PLAN OF THE RAUHE HAUS.

1. The old Ruge Hoos, with the chestnut-tree.
2. An old building, formerly a hothouse.
3. The Bookbinding-office.
4. The Swiss House.
5. Dr. Wichern's house and garden.
6. Large garden-plots.<sup>1</sup>
7. Pond in a chestnut-grove.
8. The Vine Hill.
9. The Infirmary for boys.
10. The Publishing-office.
11. Field belonging to the establishment.
12. House of the Vogt, or steward.
13. Bakery.
14. Stable and barn.
15. Sheds.
16. The Fishers' Cottage.
17. The Shepherds' Cottage, which is a little house used for receiving novices or for accidental purposes.
18. The Gold Bottom.
19. The Beehive.
- 20, 21. The washing and drying houses.
22. The Swallows' Nests.
23. The Green Fir.
24. The Prayer-Room or Chapel, with adjacent rooms for instruction, and an infirmary for girls.
25. The Schönbürg.

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<sup>1</sup> The gardens are mostly used for growing vegetables ; but there are also 600 fruit-trees in them. Two ponds and six wells supply the place with water.



**THE DEACONESS HOUSE AT  
KAISERSWERTH**

**(RHENISH PRUSSIA).**



## I.

### A VISIT TO KAISERSWERTH — GERTRUDE REICHARDT, THE FIRST DEACONESS — A GLANCE AT THE ESTABLISHMENTS AT KAISERSWERTH.

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**W**HEN, in November, 1864, I visited the Kaiserswerth Establishment for the second time, and stood by the newly-made grave that contained the mortal remains of its great and deeply-lamented founder, I was so struck with astonishment at the wonderful work which God, through the instrumentality of a weak human being, had performed, that I regretted that I could not stay six months at the place, and write a special volume about what my eyes saw, and my heart enjoyed.

As I stepped out of the stage-coach which had carried me from the Calcum Railway-station (on the Cologne-Minden line) to the little village of Kaiserswerth, I remembered that I was at the place where, exactly 802 years ago, Roman Catholic priestcraft committed one of the grossest acts of cruelty and violence which a priest ever had the daring to perpetrate. It was in 1062 that the Archbishop Hanno of Cologne, after having decoyed to Kai-

serswerth the young Emperor Henry IV., then a boy of twelve, and his mother, under the pretext of a friendly banquet, suddenly separated the child from her by enticing him into his yacht that was lying on the Rhine, with the view of carrying him to Cologne. The poor frightened youth jumped overboard to swim to his mother, who was standing on the bank with outstretched arms and loosened hair; and he would certainly have been drowned, had not one of the prelate's friends jumped after him and brought him safe on board again. The manstealer was little aware that, on the very spot where his princely castle then stood, a less magnificent but not less important building would rise in later days, which would be inhabited by man-savers; and as little did the young Emperor think that here would be seen one of the most wonderful results of that spirit which fights the Pope of Rome with greater success than he experienced in his terrible struggle with Hildebrand.

Thoughts of this passed through my mind as I found myself face to face with this wonderful institution. There it was lying before me, that humble yet imposing building, now the silent yet eloquent monument of the faith, the love, and the self-denial of a man who is no more amongst us, but whose name is written in the hearts of thousands who but for him would be homeless, hopeless outcasts.

I entered one of the two main entrances of the building, and found myself in a simple flag-paved

hall or passage. A woman guided me across a spacious garden to a row of buildings which ran parallel with the main establishment. One of these humble buildings is the dwelling of Mrs. Fliedner. I was shown into a little front parlour, the wooden floor of which was, after the simple German fashion, only partly covered with a small carpet, upon which a table stood. The walls were adorned with



Deaconess Institution and Hospital at Kaiserswerth.

several engravings, among which was a portrait of Dr. Fliedner's first wife lying on her death-bed. A bookcase was placed in a corner, containing publications, chiefly concerning the deaconess-work.

This worthy widow, the mother of ten children, now the head of this immense establishment, soon made her appearance. She seemed little changed



from what she was when I saw her seventeen years before. Her tall dignified form still stood unbent under the heavy burden which was pressing upon her. Affliction marked her face, but dimmed not her clear eye, which beamed with kindness and benevolence. But it was soon filled with tears when I took her hand and told her what I felt at the great loss she and her children and the Church of God had sustained.

“Alas!” she said, “the heavy blow was long expected, yet when it came we felt as if it were sudden. During the last eight years we were prepared to see him depart from amongst us, and it was marvellous in our eyes that he continued living and labouring until now. But God strengthened him with extraordinary power for the extraordinary work He had entrusted to his hands. And that same God strengthens us now. We are not left comfortless. He who in his divine wisdom took my beloved husband from my side, knows how to fill up the empty place with his unspeakable grace and love.”

Mrs. Fliedner continued a while speaking in this tone, but our conversation could only be very short, as pressing engagements called her away. I learnt that the management of the whole concern was for the present in her hands, in which task she was assisted by her son-in-law, the Rev. Pastor Disselhoff, superintendent of the asylum for female lunatics.

A deaconess guided me through the whole establishment. It took me three hours to walk over its

extensive premises, and to take a peep into the principal apartments. At length, passing through a beautiful garden, we arrived at the *Feier-Abend Hause* — a beautiful symbolic name for a “House of Rest” for old deaconesses. *Feier-Abend* means the evening which precedes a great festival.

Before proceeding to describe the buildings, I would like to recount what passed at an interview



The House of Rest.

which I enjoyed with one of those aged servants of Christ who here spend the evening of their lives in quiet, hallowed preparation for their joyful reception into the heavenly dwelling place of their divine Master. I entered the place with a feeling of deep respect and gratitude at finding myself so near those venerable spiritual heroines, who had fought

many a noble battle against sin, disease, death, and misery, and were now about to receive the reward which their chief Captain promised for their faithfulness. The deaconess who guided me opened one of the cheerful-looking little parlours. I saw a little old woman bent with age, her hymn-book on her knee, reading the praises of Him whom she had served long and expected soon to see in His glory. It was Gertrude Reichardt, the first deaconess with whom Fliedner commenced his work, and whose brother, the Missionary, is well known to Christians in England.

"Ah! sir," she said with a smile, in which sadness seemed to wrestle with joy,—“ah! sir, he is only gone a little before, and old Gertrude will follow him soon.”

"And are you rejoicing at that prospect, dear old mother?" I asked.

"I am," she replied, with an expression of deep earnestness on her countenance. "I am, sir, for I long to see Him who has bought me with his blood, and redeemed me as his property."

"Ay, that's right," I said; "you have been long enough in this wilderness to make you wish to get home. I suppose you must be tired of your pilgrimage, and feel that rest in the arms of Jesus would be welcome."

"If it were the Lord's will to have me continue labouring for Him many years to come yet," she answered, "I should gladly submit, if only I could

do the work, for it is a blessing, sir, to labour in the service of such a Master. But my strength is gone. During the last two years I have been compelled to stop working. And now I feel that the time of my rest has come. Still, the eye of my mind is not always as clear as I should wish. Sometimes a cloud comes between and hides my Saviour from me, and then I feel distressed. Ah! to be always sure of truly being in Christ—what a great thing it is, sir! what a great thing!

“Still,” she continued after a pause, “the Lord is faithful and near to all who call upon Him. I am old and weak; but the consolations of the Lord are always near and always strong. He will not forsake me even in the valley of the shadow of death, as He did not forsake Pastor Fliedner, who with joy has entered into his rest.”

Her eyes here assumed an extraordinary brightness. She spoke of her near prospect of heavenly bliss. It was plain that the clouds which she had complained of had nothing to do with her heart, but only arose from the infirmities of her body. I could not help looking with a feeling of holy reverence at that old servant of God, who, hid from the gaze of the world, had spent her life in the most humble services, suffering with the sufferers, weeping with the weeping ones, denying herself for her Master's sake the comforts and pleasures of this life, all to be able to give comfort and pleasure to others and to glorify her Saviour. And now she was about

to receive that incorruptible and everlasting crown of glory which many a famous hero and many a mighty king will fail to inherit.

The various buildings of the Colony of Kaiserswerth are arranged in six groups, between which are spacious and well-laid-out kitchen and flower gardens.

First comes the chief building, the so-called Mother-House, which contains the dwelling-rooms and bed-rooms for the deaconesses, the hospital for male and female invalids, the apothecary's room, the writing-room, &c. At present 415 sisters are connected with this Establishment, of whom 171 are probationers. They are divided into two classes, — *Nursing* and *Instructing* sisters. The former attend to the various wards, and are, in the men's ward, assisted by men-nurses. The latter, of whom there are 31, with 43 probationers, are trained for educational work. During the year 1863 not less than 789 invalids were nursed, of whom 260 were Roman Catholics and eight Jews. Protestant as the Institution is, yet free admission is granted to the Roman Catholic priest to visit the members of his Church, and to administer extreme unction to the dying. This act of toleration proceeds rather from necessity than from a spirit of latitudinarianism. To refuse the admission of the Roman Catholic priest would be tantamount to refusing the reception of Roman Catholic invalids,—which is, if I am

rightly informed, a *conditio sine quâ non* of the sanction of the Institution by the Government. Nor does the presence of Romanists hinder the mission-work which the deaconesses, under the direction of the Chaplain of the Establishment, carry on among the sufferers. All the invalids, no matter what denomination they belong to, hear every day the Gospel read and explained. And every annual report con-



Seminary for Schoolmistresses.

tains touching instances of the conversion of individuals, who entered the Hospital in a state of ignorance or infidelity, and either left it, or died, rejoicing in the God of their salvation.

The Instructing Sisters are again divided into two classes, viz., Teachers of Infant-schools and Teachers of Girls' schools and other educational establish-

ments. When sent out to teach, two of them always go together, "in the same manner as the Lord sent out His disciples, so that they may strengthen one another mutually in their weakness." They exercise themselves in the practice of teaching at the Infant-school of the Establishment (which is attended by from seventy to eighty children), at the Orphan-house, at the Town-school, or at the Children's wards in the Hospital, and they receive their theoretical training at the Seminary, which is a spacious three-storied building with thirty-six windows in front.

The view from this house is very picturesque, having gardens on one side, and the Rhine on the other. Of the pupils who are trained here only a few are deaconesses, as most of them prepare themselves for independent situations. . At the close of 1863, out of eighty-five pupils who were in the house, only twenty-two were deaconesses. The total number of teachers trained at this Establishment, since its commencement, amounts to 1007, who are scattered throughout the world, conducting hundreds of schools, from those for more advanced girls down to those for infants. It is gratifying and often touching to read the letters in which these teachers give an account of their work to Dr. Fliedner. And the testimonies to their usefulness borne by Christians, who live in the districts where they are labouring, are very strong. For instance, a lady in East Prussia wrote in 1863 :—

“Nearly nine months have elapsed since your deaconess came to us. It is not a very long period, but what a change has taken place amongst our children! From being either absolutely stupid and brutish creatures, who sat on their forms like senseless lumps, or half-naked and dirty savages, who blustered and bullied at their games, they have become rational beings, who are ashamed of coming to school unwashed or with torn clothes, who greet people politely, and show a quickness of mind and a sharpness of memory which really amaze us. Perhaps you will suspect me of exaggeration, but you do not know our people.”

The Infant-school is the third building which attracts our attention. Certain recent alterations and repairs have made it an excellent, spacious, and well-ventilated school-house. A large play-ground gives plenty of opportunity for recreation to the seventy or eighty children who here receive instruction every day. One of the deaconesses is the chief teacher. Assisted by a male-teacher she instructs her younger sisters in Infant-school management.

Next comes the Female Orphan Asylum, which receives girls under twelve, who have lost one or both of their parents. They are not poor, but of rather respectable families, and are mostly daughters of clergymen and schoolmasters. This house is at the same time intended to be a kind of training school for future deaconesses. Ten of the present



Kaiserswerth deaconesses were trained at this Orphan House. The present number of pupils is twenty-seven.

The oldest of the Kaiserswerth institutions is the House of Refuge for released female Prisoners and Magdalens. Since its foundation in 1833, 439 girls, either discharged prisoners or fallen women, have been received, and, after a residence of one or two



Institution for Insane Women.

years, provided with suitable situations. The present number of inmates is thirty.

The Institution for Protestant Insane Women of the educated class is a magnificent building, situated in a pleasant garden. It contains forty rooms of various sizes, besides bath-rooms, halls for social meetings and musical entertainments,

passages for walking exercise, a covered arcade used in wet weather, and a greenhouse which affords an opportunity for gardening even in winter. The medical direction of the House is in the hands of the Hospital physician, and Pastor Disselhoff attends to the spiritual treatment of the unhappy inmates. The physician and the pastor are assisted in their work by eighteen deaconesses. Of the fifty-five ladies who were discharged during the last three years, sixteen were perfectly cured, eleven were much improved, eleven were sent back uncured to their families, and twelve were removed to other establishments. During the year 1863 the House contained forty-one inmates, of whom twenty-six were suffering from melancholia.

I have already mentioned the House of Rest. But not only are the aged deaconesses cared for, there is also a place of retirement and refreshment for those who require rest and change of air. It is Salem, a pretty-looking farmhouse near Ratingen, seven miles from Kaiserswerth, situated at the foot of the woody hills through which the beautiful stream of the Anger flows. Here, in the midst of most charming and picturesque scenery, where in summer the fragrance of field and forest soothes the mind, and the freshness of mountain-air invigorates the system, the deaconesses have an opportunity of regaining the health which they have lost through their arduous labours at the sick-beds and in the

schools of the poor. It is a true Salem, a house of peace for the weary, who here, in the company of their sisters, spend some time in quiet communion with Him from whom they derive all their strength for the holy work they have devoted themselves to. A small Filial-orphan House, as it is called, is also



Salem, near Ratingen.

connected with this Establishment, and is under the superintendence of two deaconesses.

Another Orphan House was founded at Altorf, near Pless, in Upper Silesia. It owes its origin to the typhus which raged in that district in 1848. The noble Count and Countess Stolberg, residents of Pless, impelled by compassion for the orphans of those who fell victims to the epidemic, gave a building for their use, and put it under Fliedner's

direction. The Government also sent a number of orphans from the neighbourhood, to have them trained in it as farm-servants. About a yearly average of eighty children have been sheltered, fed, clothed, and trained, at this excellent house of charity.



The Orphan-House at Altorf.

So much for the institutions of Kaiserswerth. And now, if we turn our eyes to the North, the South, the East, and the West, we will see not less than 96 stations, where 293 deaconesses are labouring under the direction of the Committee.<sup>1</sup> Of these stations 78 are in the kingdom of Prussia, 7 in

<sup>1</sup> The Committee bears the name of "Direction of the Rhenish-Westphalian Society for training and sending out (*Beschäftigung*) evangelical Deaconesses." It consists of eight members. Dr. Fliedner was its Vice-President and Secretary.

other German States, 4 in other European countries (at Constantinople, Bucharest, Florence, and Geneva), 4 in Asia, 1 in Africa (Alexandria), and 1 in America (Pittsburg). Eighty-six of them are Institutions belonging to corporations, societies, or communities, whom the Committee has agreed to supply with deaconesses. Forty-four of these Institutions are hospitals, or infirmaries; 11 schools; 5 poorhouses; 2 orphanages; 2 Protestant homes for maid-servants; 2 deaconess-houses; 1 a school for the blind; and 1 a prison. The rest are local home-missions, carried on by churches, which employ deaconesses as their agents. Most of these churches have 2 deaconesses in their service. In some of the hospitals from 3 to 6 deaconesses are employed; and at the new Charity-house at Berlin there are 8 deaconesses.

During the Schleswig-Holstein war 28 deaconesses were engaged day and night in the hospitals at Gottorf (in the town of Schleswig), Apenrade, Hadersleben, Kolding, and Flensburg. That such able and zealous sick-nurses would be invaluable, every one can understand. They were like consoling angels to the wounded Danes, as well as to their own countrymen. One day General Wrangel visited the Hadersleben hospital, where the deaconesses had daily to tend from sixty to seventy invalids. He here saw a Danish prisoner, with whom he conversed, through an interpreter, about the way in which he was taken prisoner, &c.

"And are you content with the treatment here?" the General asked. "Content! content!" cried the Dane, in broken German, passionately rising up in his bed, and allowing no time for employing an interpreter: "Ay, ya, ya, General; thank, thank!" "All right, my son," the old General replied; "but let these Sisters, not me, have your thanks." And with these words he cordially shook hands with the deaconesses.

The hardships and privations which these faithful friends of the sufferers sustained were not few. At Kolding, in Jutland, they had to wage a regular war with mice and other vermin. On one occasion a deaconess was summoned to some distant place at the dead of night. She flung her mantle round her shoulders, and took her seat in the post-chaise. At daybreak the coachman told her that she could not well go on in that strange dress: her mantle had no back, the mice having eaten it away! One can imagine what the sisters must often have suffered in such a climate, especially with bad accommodation. No wonder that one of them, though a woman in the prime of life, and of a strong constitution, found her grave in that inhospitable region. The manner in which she was interred was a striking proof of the high esteem in which the deaconesses are held. An Austrian musical band walked in front. Then followed the General, Count Gondrecourt. After him the military commander of the town, and other officers of high rank. Among these was Count Warschowetz,

Knight of St. John. The hearse was preceded by three clergymen in canonicals,—a Protestant, a Catholic, and a Danish minister; and it was followed by six deaconesses, each holding a wreath in her hand. Behind them came a company of soldiers, and then a great number of the inhabitants of the town.

The Kaiserswerth deaconesses kept up a cordial correspondence with their colleagues the deaconesses of Copenhagen, who were ministering to the Danish army. During the armistice two of them accepted an invitation from their Copenhagen sisters to favour them with a visit. The Queen, having heard of their arrival, kindly invited them to the palace, and expressed to them her gratitude for the care and love which they had shown to her wounded subjects.

Besides the six Institutions at Kaiserswerth, ten of the above-mentioned stations are under the direct control of the Committee as affiliated Institutions. These are:—

1. The Deaconess Educational School at Hilden, in Rhenish Prussia; with 7 deaconesses.
2. The Protestant Home for maid-servants at Berlin, with which an Infant School and a School for older girls are connected; with 14 deaconesses.
3. The Protestant Home for maid-servants at Derendorf, near Dusseldorf; with 4 deaconesses.

4. The Orphan House at Altorf; with 6 deaconesses.
5. The Deaconess Educational School at Florence; with 6 deaconesses.
6. The Deaconess Educational School at Smyrna; with 12 deaconesses.
7. The Deaconess House at Jerusalem; with 1 deaconess.
8. The Hospital at Alexandria; with 5 deaconesses.
9. The Orphan House at Bairouth; with 7 deaconesses.
10. The Boarding School at Bairouth; with 4 deaconesses.

The Deaconess Educational Schools are of a high class. I visited that at Florence in 1863. It is kept in a spacious house, which has a beautiful and extensive garden attached. The property belongs to Madame Eynard, of Geneva, who, in the most liberal manner, allows the use of it rent-free. I never saw better accommodation in a first-class boarding-school. There are a great number of large and well-ventilated apartments in the building, which has room for fifty boarders at least. As it was but recently opened, there were only thirteen; but in the day-school there were sixty out-door pupils. Six deaconesses give instruction in different elementary branches. For French, Italian, English, music, &c., the first teachers of the town are engaged. German



is taught by the deaconesses themselves. The importance of such a first-rate Protestant School in the centre of Roman Catholicism cannot be easily overrated. The solidity of the training and teaching is so generally acknowledged that pupils from various countries and of all creeds come to the school. While abstaining from anything like direct doctrinal lessons, the deaconesses carry on their educational labours on a thoroughly evangelical basis. The Bible is *the* Book in all the classes, and the rule for the family-life in the house. Nor is the secular teaching in the least sacrificed to the religious. I was present at a lesson in German literature which the chief deaconess gave to the first class. One of Schiller's masterpieces was read, and the pupils examined upon it; the pronunciation was so correct that I could scarcely believe the readers to be Italians; and even a young Greek lady gave such answers to a few questions which I put to her as I could hardly have expected from a first-class pupil in a German academy.

If abundance of contributions be a proof of popularity, then the Kaiserswerth Institutions are exceedingly popular. Their list of donations and subscriptions for 1863 contains sixty-six closely printed pages, each of two columns. These gifts are chiefly from Rhenish Prussia and Westphalia, being the two provinces in which the greater number of the deaconesses are labouring, and in which the Government permits annual collections to be made at the

houses and in the churches. In this list there are only four donations from London of 6*l.* 2*s.* in all, and one from Edinburgh of 15*l.* The King heads the list with an annual subscription of 50 thalers (7*l.* 10*s.*); above which sum none of the annual subscriptions go. The greater part of them are under one thaler (3*s.*); and such an annual gift as 15 or 20 thalers rarely occurs. The donations, of course, show higher figures. Still they do not go beyond 400 thalers (60*l.*), which sum occurs twice; and there are whole columns which do not go beyond one thaler. This seems to prove that the Kaiserswerth Institutions are mainly popular among the lower and middle classes. Even out of the 400 donations that were from Berlin, only 77 go higher than one thaler; and of these the greater number do not exceed 2 thalers. Still, notwithstanding the comparative smallness of these gifts, the donations amounted to a little above 12,000 thalers (1800*l.*), and the subscriptions to a little under 3000 (450*l.*). The annual collection at the houses and in the churches yielded 650*l.* The deaconesses earned 1490*l.* by their services in the hospitals and private families, and this sum, after the deduction of 1012*l.* for pocket-money, left a balance of 478*l.* The whole income of the Establishment amounted to a little above 55,000 thalers (8250*l.*), which was 4672 thalers (700*l.*) less than the expenditure.

In the income-table a sum of 5618 thalers (843*l.*)

is set down as accruing from the sale of books and engravings. There is a small publishing business in connection with the Establishment. Its publications amount to between 50 and 60, large and small, and excel by their amazing cheapness, as well as by their thoroughly evangelical and popular character. Among them a monthly journal, started sixteen years ago, and called 'The Friend of the Poor and the Sick' (*Der Armen- und Krankenfreund*), ranks foremost. Its price is one shilling a year, and it is conducted by Pastor Disselhoff. It is ably written, and gives full information about the work of the deaconesses in particular, and also regarding the social and religious condition of the people, and mission-work in general.

## II.

### PASTOR FLIEDNER'S EARLY LABOURS.

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AT the time when Dr. Fliedner began his work, the Protestant Church in Germany was not ripe for taking any steps towards employing an official female agency. From the prisons, the hospitals, and the abodes of misery, crime, and destitution, Fliedner heard an alarming cry for help, which male agents, however willing to go to the rescue, could not respond to. A wise man once laid down this rule: "If a work must be done and nobody is inclined to do it, *I* must." This work had to be done; and there *was* nobody willing to do it, as it seemed. What then was left for a heart like Fliedner's, so full of sympathy with the poor and lost, so grateful for its own redemption through the blood of a sin-atoning Saviour, so conscious of its responsibility to God, but to exclaim, "*I* must do it!"

He resolved on trying to call forth a band of Christian women, willing to devote their lives to the rescue of the lost, to the nursing of the sufferers, to the training of the neglected. Nor was the idea such

a novelty as German Protestants at first supposed it to be. Vincent de Paul had set the example two hundred years before, by founding his institution of Sisters of Charity in the Roman Catholic Church. And Mrs. Fry, whose celebrity had become European, gave proof that Protestant women did not need to go to Rome to learn the practice of Christian love. It was her example, indeed, which inspired Fliedner. She showed that a Christian woman, when fitly trained, is able to find access where the way is closed to men; that the gentle touch of her finger may smooth roughnesses where the pressure of a man's hand would fail. Love's vocations are very diversified. It has alternately to fight, to compel, to rule, to chastise, and to control. In its service the Christian man, whether as a soldier, as a king, as a father, or as a steward, will find himself in his right place. And not the least honourable duty in love's service is to suffer with the sufferer; to analyze suffering in its minutest details, so as to find out the most hidden fibre that needs support and consolation; to bring comfort out of small things; to show strength by becoming weak with the weak, and vigour by becoming a child with children; to persevere after every one else's patience has long died out; and to continue working with undisturbed calmness, when the whole world around is agitated with political questions, ecclesiastical controversies, or financial panics. And who are so entirely in

their right place at this work as women, who, created as they are with a natural instinct for the work of charity, have learnt from their Saviour how to do it in the right spirit, and where to look for the required strength and wisdom.

These are truths which have been admitted ever since Christianity existed, nor could they be proclaimed more eloquently than they were by the Reformers and the Protestant divines of the seventeenth and eighteenth centuries. Yet the Protestant Church forbore to carry them into practice. It seemed as if the Lord, wearied with the drowsiness of the Church, at length rose to take the work into His own hands, as he did when He raised the young shepherd David to put the whole army of Israel to shame. While David followed the sheep, he little dreamt of such an exploit as the killing of the great Philistine giant. And as little did Fliedner think, when at the University, of founding the greatest institution of Protestant charity in the world. He was a poor young Candidat of twenty-two, when in 1822 he took charge of the church at Kaiserswerth, which was one of the smallest and poorest parishes of the Prussian Church. He was scarcely settled in his new sphere when his congregation was thrown into utter poverty, and partly dispersed, by the failure of a manufacturing firm which employed nearly all its members. The presbytery offered the poor young minister another church, but he declined to leave his flock. In this

he followed in a striking manner the example of the "Good Shepherd," for Fliedner was no hireling. And such men are the instruments which Christ chooses for carrying out the great schemes of His love.

This was the pivot upon which Fliedner's life turned. To be able to carry out the great work which his Master had in prospect for him, he had to see and to learn many things for which the small village of Kaiserswerth afforded no opportunity. He must be made acquainted with the wants of the suffering and neglected population of his country, and then learn the way to supply them. His church was in debt, and, owing to the above-mentioned catastrophe, his people were unable to pay it. Providence put it into his heart to make a tour of the province in which he resided, with a view of collecting money to make up the deficiency. So Fliedner became a beggar for Christ's sake, walking from town to town till the required sum was raised. On this journey he made the acquaintance of the leading men in the Church, and especially in the sphere of Christian philanthropy. Their conversation enabled him to cast a glance into the depths of misery which prevailed among the lower classes, in the prisons, and in the hospitals. He returned home to his flock with the glad intelligence that he was able to pay their most urgent debts. But fresh difficulties arose. It was quite absurd to expect that these poor people would be able to meet the annual expenditure of

their church and school; so Fliedner resolved to try to collect an endowment for both, and this time he directed his steps to Holland and Great Britain.

He set out on his travels in 1823, and he obtained money in abundance; but he carried back with him a greater treasure than even the gold of England or the silver of Holland; and this was a thorough knowledge of the chief philanthropic and charitable institutions of the two countries. "On my journey through those evangelical countries," he wrote some twenty years ago, "I became acquainted with a great many institutions for the cure both of body and soul: schools and educational establishments, poor-houses, orphanages, and hospitals, Bible and missionary societies, &c. I at the same time observed that living faith in Christ had called almost all these institutions into existence and continued to be their support. When I saw the fertility of this faith in its works of love, I felt my own weak faith greatly strengthened. In August, 1824, I returned home full of admiration and gratitude, but at the same time ashamed that we Germans allowed ourselves thus to be excelled in works of Christian love, and especially that we had hitherto cared so little for our prisons."

It was precious seed which he brought home, and he failed not to sow it as soon as he could, and with all carefulness. "The smallness of my church," he



wrote, "allowed me more leisure time than my colleagues had at their disposal. My experience in other countries had opened my eyes to discover the faults of my own, and I felt it my duty to try to redress them."

The populous town of Düsseldorf, not far from Kaiserswerth, had a large prison, the inmates of which were shut out not only from society but also from all religious instruction. The young minister obtained permission from the government to preach every alternate Sunday afternoon to the Protestant portion of the prisoners. His first sermon to them was preached on the 9th of October, 1825. "My chapel," he wrote, "was not very inviting: two sleeping rooms with the bedstraw piled up in a corner, and a doorway between them, where I stood, that I might be heard by the women on one side and the men on the other."

A society for prison reform was now established after the English pattern; and those horrible jails, which hitherto had been filthy dens and scenes of the lowest immorality, were gradually turned into places fit for the habitation of human beings, besides being provided with sufficient means for making the inmates better members of society.

Pastor Fliedner was the heart and soul of the society. And in order still further to qualify him for what was to be his life work, he undertook a second visit to Holland in 1827, and another to

England and Scotland in 1832. Here he made the acquaintance of Elizabeth Fry, of Dr. Chalmers, and of many other servants of God, whom their heavenly Master had gifted with rare talents, both of the heart and of the head, for rescuing perishing men.

He felt he was ready for his work now, and looking up to God, he put his hand to the plough, never to loosen his grasp till death slackened his fingers. An asylum for discharged female convicts was the first thing wanted. People laughed at the idea of such a class remaining in a house, the door of which would be open all day. Fliedner's excellent wife, who, from love to the lost and the neglected, taught some years in the reformatory of Düsseldorf, joined him with all her heart. Their little garden-house was given up for the purpose. This happened in 1833. The next year the garden-house was too small. A larger place was procured, and friends sent in their contributions for the work. But the garden-house did not remain empty. The little children of the factory people were invited to fill it during the day. A good girl, a member of Fliedner's church, offered her services as teacher. She began a knitting school, which in 1836 was enlarged into an infant school for poor children of all denominations, organised after the pattern of Wilderspin's Infant School at Spitalfields.

But now the sick people were to have their turn.

An hospital was what was wanted,—an hospital under the control of Christian love and the care of Christian nurses. A large house was for sale. Fliedner had no money, but he bought the building in faith. On the day of payment some good friends advanced the required sum. But the whole town was astir when it was known that the premises were to be converted into an hospital. Fliedner, however, allowed the people to talk, and did his work, and the work proved the best answer to all their complaints.

But no sooner was the hospital set agoing than the want of fit nurses was felt. And where were they to be got? Of course there were nurses at the different hospitals, but what sort were they? They were mostly persons who, after having failed at every other employment, had taken to sick-nursing as a last refuge from starvation. Fliedner perceived that an institution for training females as sick nurses was urgently wanted. Gertrude Reichardt, the first Christian young woman who entered Fliedner's deaconess-house, was the pioneer of a numerous band of servants of God scattered over the world, who in self-denying love and humble patience devote their lives to the nursing of the sick, the instruction of prisoners, the education of children, and the consolation of the poor and the afflicted.

An asylum for discharged female convicts, an infant school, an hospital, a deaconess-house—those four little seeds were sown in humility and weakness,

in fear and trembling, but not unaccompanied with the voice of fervent prayer which rose up to God day and night. And God heard that prayer and gave the increase, and spread his protecting hand over the tender little plants, so that they could defy the summer's drought and the winter's frost.

### III.

#### PASTOR FLIEDNER'S LAST HOURS.

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PASTOR FLIEDNER'S departure was like the quiet setting of the sun at the close of a bright summer day. The disease from which he suffered during the last ten years of his life, and which at length carried him off, was a chest complaint. Some weeks before his death he felt that the last enemy was approaching with slow but certain steps. On the night between the 20th and 21st of September, 1864, his children were assembled at his house. As he could not endure a recumbent position, but spent his nights in his arm-chair, they placed themselves according to their ages in a crescent around him. "His face," an eye-witness reports, "beamed with joy, while he thanked God with a loud voice for His mercy which allowed him once more to see us all assembled. He greeted us with the greeting of peace in God, and requested us to sing a hymn." After this affecting solemnity he revived a little, and put his grown-up children to some work, then dictated a few letters, and employed himself in preparing for the approaching annual meeting of the deaconesses, which was to take place on



THEODOR FLIEDNER



the 4th of October, the day on which he died. He generally slumbered during the early portion of the day; and his best hours were after three o'clock in the afternoon. "Then he was himself again, taking notice even of the most trifling things, reminding others of the work they had to do, cheering up all who were about him. It was a real blessing and privilege to nurse him. His wife and children enjoyed it with gratitude, though in tears. Nothing like a complaint was ever heard from his lips, though his bodily sufferings were often very heavy. His mouth was only opened to praise and thank his God."

Thus the 3rd of October came on, the day on which three of his sons were to leave for the gymnasium at Gütersloh. He stepped into his study at eight o'clock in the morning, to take leave of them; nay, of all. Among other things he said, "This is likely to be the last time I shall be permitted to see you all with me, since three of you are going to depart, and I grow weaker and weaker. Let us not try to disguise from ourselves the fact, that within a few hours I shall go into a happy eternity. What a serious, momentous step! When I look back upon my life, how much reason have I for praise and thanks! All my heart feels is contained in these words: 'Were each pulse of mine a praise and each breath a hymn, I should never be able to praise my God as I ought!' What happiness to serve such a Master, who will abundantly pardon the multitude of my sins; for



the blood of Jesus Christ, the Son of God, cleanseth from all sins. To that I keep—

‘Lord, a poor sinner comes to Thee ;  
Oh, for Thy blood’s sake, make him free !’

Only one thing is needful, that you be saved ; that you strive to enter in at the strait gate. Then we shall meet again above, where there will be everlasting praise and thanks. Pray also for me, that God may have mercy upon me and vouchsafe me a happy departure to my heavenly home, that I may lay down my old head in the dust, firmly confiding in Him who is plenteous in mercy.”

He then spoke to his wife, to each child separately, and blessed them and his grandchildren. His fellow-labourers in the good work and the deaconesses were then addressed, and received his thanks for their love and faithful assistance.

He requested his wife to repeat the Lord’s Prayer. Then he rose from his chair and blessed his three sons, who were kneeling before him. Over each head he pronounced the word “Peace !” and fell back into his chair exhausted. He appeared to feel this separation from his beloved ones with all the tenderness of his heart. “Oh, Lord God of Sabaoth !” he ejaculated ; “oh, Strong God, be my consolation !” He slumbered a while, and with a soft voice whispered : “No salvation for me any more !” But soon he again strengthened his heart in God. “Sweet Jesus,”

he said with a smile, and slept a couple of hours in undisturbed peace.

About one o'clock he desired to be carried into the garden. He walked down the staircase, placed himself in a seat, and was carried into the Sisters' Garden, where the sunshine was bright and cheerful. He spoke about his three sons who had left, gave his opinion about the way in which the teacher should begin his lessons with the little ones at home, and reminded his wife of some matters concerning the Establishment. Behind him the deaconesses were sitting in the porter's lodge, singing with a soft voice,—

“How precious art Thou to my heart,  
My High-priest and my God!”

The rays of the sun greatly refreshed and cheered him. It was the last sunshine he saw here below. He knew it was the last, and he enjoyed it like a child.

The doctor came in the evening and found him very weak. He said that the departure of his sons had affected him very much. As it was now evidently his last evening, the family assembled with the greater attachment round their dying father. All present vied with each other to make him as happy as they could. Now one repeated a text; another a verse of a hymn; while a third led the singing of a psalm. After he had partaken of a little food his wife read the 90th Psalm to him. On her coming to the words, “Teach us to number our days,” he

sighed, "Oh yes, teach us!" When the reading was finished, he said, "How delightful is His word!" "True," his wife said; "in the day of tribulation we learn to understand that word. This is a time of blessing for all of us." "Ay," he answered, "still the cross is a blessing, though it pains us. Oh, it is a blessing, a blessing!"

There was a pause.

"Your life, too," his wife said, "was full of labour and sorrow, yet its strength was great."

"It breaks down now," he replied.

"No, no," she said, "that's not a breaking down; for everything which is done for God is done for eternity."

A cheerful smile brightened up his face. "Now let us sing the hymn in which that verse occurs, 'A little courage still,' &c."

After this hymn was sung he gave out a well-known hymn of Tersteegen's; and when nobody could find the required melody, he himself raised the tune. Mrs. Fliedner then knelt down to pray. And she prayed with all the power of her soul. God put the words of the Holy Spirit in her mouth. They echoed in the soul of the dying one, who burst out into praise and thanks. All present felt that this was none other than the house of God, the very gate of heaven.

After he had slumbered a little he requested a hymn to be sung. The family sang two verses. "What a delightful hymn!" he said; "please sing another verse." His request was complied with,

But he was not yet tired of hearing. "Sing again," he said; "sing that hymn—'Where find'st thou, my soul, thy home and thy rest?'"

This is the hymn which he used to give out at funerals, before the corpse was carried to the churchyard. While it was being sung he slept. It was deemed desirable to carry him to his bed. His eldest son remained with him. He awoke, and thoughts about his approaching separation from his beloved ones appeared to vex his mind. "O how sad! how sad!" he often cried. "Poor mother! poor widow!"

His wife came at five o'clock in the morning. He could no longer endure his bed, but got up and staggered to his arm-chair, from which he did not rise again. His children assembled quickly. His senses were already sunk into the slumber of death, but his spirit was alive. Once more he settled himself in his chair, poised his elbow on its arm, and rested his head on the palm of his right hand. His son-in-law prayed, and the dying one repeated distinctly the words, "Conqueror of death!" Mother and sons now relieved each other in supporting his head. The family sang: "O Lamb of God, so innocent!"

"Amen!" he whispered at the close of the hymn.

"Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me!" his wife whispered into his ear.

"Oh, yes!" he answered.

All the inmates of the house, and some of the

members of the Establishment, now assembled noiselessly in the room, sang a hymn, and knelt down to pray for his peaceful end. He often gave signs of concurrence. The whole congregation of the Establishment then assembled at the chapel to pray for him. Those who remained with him felt as if his death-chamber were the porch of heaven. The features of his countenance indicated perfect peace. A little before two o'clock in the afternoon his breath stopped. He did not taste the bitterness of death. Nothing indicative of agony was noticeable. He slept like a child in the arms of Jesus.

Friday the 7th was the day of his burial. During the preceding days his body lay, dressed in clerical costume, under wreaths and palms, like the hero of a glorious victory. His folded hands rested on an open Bible, at 2 Cor. i. 12: "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward."

With prayers and hymns the precious remains of this great and good servant of God were carried to their last resting-place. While the Sisters sang,—

"Set me free! set me free!

That my Saviour I may see!"

the cortège was arranged. First came the children of the infant-school and of the orphanage; then about twenty clergymen in their official costume; after them the hearse. Then came the family of the deceased,

the members of the board of the Rhenish-Westphalian Deaconess' Society, the representatives of the ecclesiastical and civil authorities, the presbytery of the town-church, the male inmates of the Establishment, and a great multitude of male friends. After them came the deaconesses, the female teachers, the pupils of the female seminary, and the female inmates of the Establishment, &c. The long train moved through the chief building to the road that led to the churchyard. When the foremost had reached this place the hindmost had scarcely left the house. The coffin was lowered into the grave which the deceased had chosen for his last resting place. A weeping-ash alone marks the spot.

Many addresses were delivered on the occasion by those who knew and loved him during his life. Pastor Natorp, of Düsseldorf, preached the funeral-sermon. It was a fit word spoken from heart to heart. But the best memorial of this good man will certainly be the record of his life; and I was glad to learn that such a record is in preparation. It will tell the wonderful story of a man who, through simple faith in a living Saviour, enriched thousands with invaluable treasures; who, though personally destitute of earthly means, called into being a number of Institutions, the value of which surpasses the fortune of many a prince; and who, though thousands passed through his hands, bequeathed no property to his wife and numerous family but a reputation such as few leave behind them,

## IV.

### PASTOR FLIEDNER'S LIFE, CHARACTER, AND SPIRIT.

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MANY readers will be glad to learn a few particulars about Fliedner's early history and character, which may help them to picture to themselves the image of a man who was an evidence that God sometimes does most by means of instruments from which men expect least. A friend, who for years enjoyed the closest intercourse with Fliedner, has kindly enabled me to publish a few details, which, now that this great man has left the world, ought not to be allowed to fall into oblivion.

Theodor Fliedner was born on the 21st of January, 1800, at Epstein, not far from Frankfort-on-the-Main, in what is called Nassau Switzerland. His father was a clergyman, whose family amounted to the large number of twelve. Nor was the spirit that prevailed in the family less patriarchal than the number of its members. Cheerfulness and hospitality characterised the happy Epstein parsonage, which was often favoured with visits of Frankfort guests, to enjoy a charming country and the interesting conversation of a good man. Death, however, put a stop to this happy

state of things. Young Theodor was thirteen years old when he and his eleven brothers and sisters carried their father to the grave. It soon became known that the deceased had left more friends than florins. Happily, however, these friends proved to be of the right stamp. They took charge of the numerous family, and enabled Theodor to continue his attendance at the gymnasium, and afterwards at the Universities of Giessen and Göttingen (1817-1819). Large as was the sum which the liberality of the deceased pastor's friends had contributed, it may well be imagined that the twelfth part of it must have left many a want of the young student unsupplied. Indeed, he lived in very straitened circumstances. Two journeys which he made at this time are still known amongst his friends by the names of the "florin-journey" and the "plum-journey." The former was a journey from Giessen to Nürnberg, a distance of one hundred miles, which he performed with only one florin in his pocket. The latter was a journey from Göttingen to Hamburg, a distance of one hundred and twenty miles, during which he chiefly fed upon plums, as his purse, which only contained one *Friedrich d'or* on starting, could not afford to pay for the luxury of bread. In this manner did Providence train a young man who was one day to be a comforter of the poor, and the dispenser of thousands of pounds for their support. He learnt the nature



of poverty and the value of money from personal experience—lessons which he never forgot.

Having passed his examinations as a *Candidat* of theology, he spent one year as tutor in the family of Mrs. Mumm, a respectable widow at Cologne. At that time the government of Düsseldorf wanted a young preacher to take charge of the little Protestant church of Kaiserswerth, which, being one of the smallest and poorest parishes of the district, excited the envy of no minister. It was clear that the man who undertook the charge must console himself with the promise that he who humbleth himself shall be exalted. Fliedner accepted it, and in 1822 entered the little parsonage accompanied by his sister, with a few pieces of furniture which he had been able to collect.

The history of the subsequent years of Fliedner's life is, in fact, the history of the Kaiserswerth establishments. Still, it may be mentioned that, when he entered the paltry village, nobody thought less than he did of the important work of which he was destined to make it the centre. If any philanthropic ideas entered his mind, they certainly had not much of a Christian character about them. Owing to the spirit of rationalism and scepticism then prevailing at the German universities, he was trained in a system of cold and negative theology, which could not exalt Christ as a Saviour, because it could not recognise man as a ruined sinner.

It is true Fliedner never was a decided opponent of the truths of the Gospel, but neither was he their advocate. In reading the Word of God a veil covered his heart which prevented him from beholding the glory of God's love, as manifested in the giving of His Son to be crucified for the sins of the world. A visit to England was the means, under God's blessing, of taking away that veil. Here he witnessed a living Christianity abounding in works of love towards the poor, the lost, the prisoner, and the outcast, such as he never saw before. This, which was quite new to him, set him thinking seriously about the source from whence these numerous streams of disinterested, self-denying charity obtained their supply. He remembered the words in which such Christians as Robert Hall, John Foster, William Allen, Dr. Steinkopf, Dr. Chalmers, and Elizabeth Fry expressed themselves about the person of Christ. And it now became quite clear to him that only living faith in a divine, sin-atonement Saviour, could produce such works. He returned to his country with the unspeakable gift of God in his heart. What he had not been able to read in the Bible the Spirit caused him to read in His living epistles written in England. This teaches us a great lesson. A true practical Christian is the best commentary on the Gospel.

England was little aware of the great blessing which it was about to confer upon Germany, nay, upon the whole of Europe, when it infused its

practical spirit into this young man's heart. But we see that blessing now, when we stand by his grave and look at the establishments of Kaiserswerth; at the one hundred stations, all over the world, where more than four hundred deaconesses are doing their good work; and at the Deaconess Institutions of Strasburg, Berlin, Stettin, Breslau, Königsberg, Halle, Paris, Stockholm, Copenhagen, &c., which either directly or indirectly owe their existence to this good man's energy and example. It is a remarkable fact that the poor young minister who accepted the charge of the smallest church in Prussia should have lived to become the originator of the most extensive system of Christian work on the Continent. When he entered Kaiserswerth he found a poor church of two hundred people, who were unable to support him; and when he died he left a colony of upwards of five hundred people, who were all supported by him. And that same poor student who had erewhile only one florin in his pocket to carry him over a journey of more than a hundred miles, and again was fain to stay his hunger with plums, died the founder and director of a number of establishments which were of the estimated value of 512,996 thalers (76,949*l.* 8*s.*), which sum being only chargeable with liabilities to the amount of 136,514 thalers (20,477*l.* 2*s.*), left a clear balance of 56,472*l.* 6*s.* Now when it is borne in mind that he obtained by far the greater portion of this large capital by personal solicitation, and that he

provided besides 150*l.* every week for the support of the work at Kaiserswerth alone, we must acknowledge that the lessons which England gave to the young German clergyman, not only in the principles, but also in the practice of Christian philanthropy, were not given in vain. One can scarcely imagine the iron will and indefatigable energy which were required to go through all the labour, one day's endurance of which might well make a common man break down in utter despondency. Difficulties of the most irksome and vexatious kind he had hourly to surmount. He was in constant need of money, and sometimes his wants were so urgent, that even his most sanguine friends deemed the failure of the whole concern inevitable. But trying as such moments were, yet still more painful to his heart were his frequent experiences of the insincerity and duplicity of his servants and pupils. Nor was his correspondence with the societies who engaged deaconesses always agreeable. When engaged in his arduous labour nothing was more offensive to him than to be treated as a job-master, and to see his pupils dealt with as beasts of burden. The most grievous of all his experiences, however, often arose from the ingratitude and perversity of those who were intrusted to his care, and with whom that care often ended in hopeless failure.

We are ready to suppose that a man who originates a great and extensive work must be gifted with extraordinary physical strength; that, at least,

he must be a tall, stout man, whose imposing form inspires awe, whose look beats down all resistance, and whose voice silences every contradiction. Many of the thousands of strangers who visited Kaiserswerth to make the acquaintance of the celebrated Fliedner entered his house with the sure expectation of seeing such a man. But they saw almost the opposite of what they expected. Fliedner was a meagre, simple, unassuming person of middle stature, with thin fair hair, a high forehead, a long straight nose, bright shrewd eyes, and sharply cut lips. He was no orator, no poet, no *bel esprit*. In short, he was not a man of words, but of deeds. But when he spoke he always hit the nail on the head. He was gifted in a high degree with the talent of distinctness in speaking. He did not care much, however, for the beauties of style. He spoke quickly, with rather restless, stiff, angular movements of the hands. On the whole his æsthetic sense was not much developed. Among the many and large buildings which he called into existence at Kaiserswerth there is not one that rises much above the barrack style, but they are all patterns of practical arrangement and useful accommodation.

Undoubtedly the prominent feature in Fliedner's character was the unflinching, indefatigable, faithfulness with which he threw himself body and soul into what he considered to be his duty. He was a man of "one casting," as the Germans say. From the moment he was convinced of the necessity of the

Deaconess institution he had neither heart nor soul but for that object. Wherever he was, whether in the company of friends, at meetings of the Synods, in the circle of his family, or at public assemblies, the cause of the deaconesses was the only theme on his tongue. Even if the Lord Himself had appeared to him from heaven, and given him the choice of what one thing he would do, that one thing would have been the furthering of the deaconess work. The anecdotes illustrative of this feature in his character are as numerous as they are amusing and instructive.

He was the first to rise in the morning, and the last to go to bed at night. Of making himself comfortable he had no idea, nor had he any talent for sitting down and enjoying a quiet homely chat. He never smoked, because it consumed too much time and cost too much money. In this respect he differed from good Father Zeller, of Beuggen, than whom no German could more heartily enjoy his pipe. "When I call upon a man of distinction to ask a favour," Zeller often said, "and I notice a pipe or a cigar-box on the mantel-piece, my hopes rise fifty per cent. at once, and I am almost sure of success." Now, whatever may be said for or against the habit of smoking, this much is certain, that in Germany the use of the pipe is with many persons the emblem of a cheerful, liberal disposition of mind, of a certain *bonhomie*, which inspires confidence and secures popularity. And in about the

same degree as Zeller was popular, Fliedner was unpopular. One needed only to see him at dinner to perceive that he was a man who could enjoy nothing but hard facts. He would eat with the quickness of passengers travelling by an express train snatching a hurried mouthful at the railway refreshment-rooms. He never knew what he was eating, save when he got his favourite dish, potatoes with the skins. During his meals he would read the numerous letters which every post brought; and he answered many of them in waiting-saloons, and in steamboats, for he always carried a complete writing apparatus in his bulky coat-pocket. Still nobody ever heard him complain of his "heavy engagements." It never happened to him in his life to be too late for a journey, though his journeys were numberless. Even the word which he always wrote when trying a quill was characteristic. It was the word *hurtig* (quick). And trying quills (he never wrote with steel pens, as he could not get on quick enough with them) was not an everyday business with him. It was astonishing to observe the length of time a quill would last him. He once wrote nine months with one quill without its being ever mended. I wonder how much time it would have taken to read one of his letters! He would hurry with great swiftness through one of his establishments, and yet notice everything that was wrong. His was the rare talent of not overlooking small things while engaged in great ones. At the

period of his life when he was both director of a large establishment and pastor of a parish, he never neglected visiting his flock. Nay, he was often found toiling through mud and snow to visit one of the most distant members of his widely-scattered charge.

This faithfulness and deep sense of duty, so characteristic of the unwearied servant of God, is all the more to be admired when it is remembered that his constitution, tough as it was, had on his Eastern journey sustained a shock from which it never recovered. From that period he was attacked by a severe illness every year; and each time it brought him to the brink of the grave. During the last ten years of his life he was subject to decided consumption of the lungs, which was accompanied by a fearful cough that troubled him both day and night. His life now hung, as it were, by a thread. All who closely observed him looked upon its continuation as almost a miracle. He himself was quite aware of his state, and submitted, from a sense of duty, to all the means which were prescribed for his recovery; but he showed not the slightest sign of anxiety, and went on labouring and toiling with might and main. While in a condition in which others would have taken to their easy chair, or to their bed, he continued till the last day of his life dictating letters when the intervals of the cough would allow him. It was no use trying to persuade him to take rest. One ran the risk of receiv-



ing an answer similar to that which Peter got when he rebuked his Lord.

It may be easily conceived that a man who was thus constantly at work would not permit his servants or fellow-labourers to take their ease. Many could not continue with him, and among these some who could hardly be called slow. His quick, impulsive disposition met with more admiration than imitation. Those whose minds were like a fine-stringed harp found it hard to stay with him, and soon left him. He was a stern, sharp man, who would sometimes burst into a passion, and by his hasty judgments hurt the feelings of others. Still, those who were in right good earnest in the work could bear with all this. His establishments were ruled by severe laws, which admitted of no exceptions, and would, to those who looked at them from a distance, appear at variance with the spirit of grace. He did not like to be contradicted, but he was not revengeful. He was seldom loved, often feared, but always highly esteemed. And every sensible person will admit that with so many hundreds of women collected from all quarters of the globe, committed to his direction, order could not possibly have been kept had not the reins been in the grasp of a firm hand.

Great men, especially when conducting a movement of reform which requires considerable financial support, seldom escape the serpent's bite of slander and suspicion. To this rule Fliedner was an exception. However sneered at and criticised, especially

at the commencement of his career, his honesty was never doubted. For this he was indebted to his extraordinary disinterestedness and humility. His mode of living was the most simple imaginable; it was perhaps even too little in keeping with the dignity of his profession and the respectability of his position in society. The cut of his dress was invariably of the fashion which prevailed at the beginning of this century. His hat often showed serious symptoms of decay before he thought of procuring a new one; and his good wife had always a hard struggle before she could persuade him to part with an old coat. He never allowed himself to be the subject of conversation. Praise was perfectly disgusting to him. Those who praised him he uniformly called poisoners. Once, when in company with a lady of high rank, who, despite his repeated and sharp objections, continued to praise him, he became so restless and nervous that he jumped up and declared he would be obliged to leave the room unless she desisted. But, notwithstanding this spirit of humility, this feeling of his insignificance in the sight of God, he had a strong feeling of his dignity as a servant of Christ. He never degraded himself to become the servant of men. Even in the highest circles he commanded respect. In the palaces of kings, and in the halls of their ministers, he moved with the same ease as in the cottage of the peasant. Never forgetting himself, and always inspired by the consciousness of his speaking in the

name of the King of kings, he knew how to move the consciences of the princes of this world without hurting their feelings. He mostly entered the mansions of the great as a beggar, and left them as a conqueror.

He was an enthusiastic votary of music. A hymn was always his first remedy when annoyed by care or troubles; and the most bitter experiences could not cause such discord in his soul as a psalm could not soothe into harmony. One may imagine what a sore trial it must have been for him during the last ten years of his life to be compelled by his cough to abstain from this loved enjoyment. Upon those who only knew him as the stern, severe ruler of his establishments, his fancy for singing must have made a strange impression. They must have supposed that he sang from a sense of duty more than from pleasure. Nevertheless his singing was the effect of an inner joy that cheered up his soul. There dwelt much tender feeling in Fliedner's heart; but such was his aversion to morbid sentimentalism that only those who understood him thoroughly were allowed to know the inner emotions of his soul.

He had a dislike to fictitious literature, especially to historical novels, because they seldom give truthful representations of the characters. But he was exceedingly fond of biography. Zinzendorf's life was his favourite book. And no wonder, for Zinzendorf's faith and trust in God were his own. He would often, at public meetings, relate wonderful

instances of answers to prayer, just as if they were only matters of course. One felt, when listening to his simple, unsophisticated narratives, that such extraordinary instances of Divine interference were but events of daily occurrence with him. His faith in his own work as divine, and in his personal call to it was never shaken. This faith gave him an immovable peace, and a calm cheerfulness of mind, which those who could see beneath his stern outward appearance never failed to notice. His Bible was his daily companion—his daily bread. Every morning, no matter what pressing business might wait upon him, he went from his bedroom into his study to spend half an hour in solitude with God and His Word. He was a strict observer of the Lord's day. When, during the last years of his life, he was obliged to give up preaching, he devoted the time before service to reading the Bible. To him the Sunday was like a child's holiday, spent in the house of his father; a day of recreation in the fields of the heavenly Jerusalem. He was a man of prayer. His wife would often find him in his room in audible hallowed communion with God, just as if he spake with a friend, regarding the concerns of his mission. On such occasions she would notice a wonderful expression of heavenly beatitude shining from his eyes. Here lay the secret of that power which carried on, almost single-handed, one of the greatest works of the present century.

Fliedner was twice married, from 1828 till 1842

with Fräulein Frederica Münster, who was a tenderhearted and faithful helpmeet to him in his labours; and since 1843 with Fräulein Caroline Bertheau, of Hamburg, who survives him. A description of the share which this devoted Christian woman had in her husband's labours would fill many pages. But discretion forbids that these pages should be written now, and I hope it will be long before they are written.

## V.

### DEACONESSSES AND SISTERHOODS VIEWED AS CHRISTIAN AND GERMAN PROTESTANT INSTITUTIONS.

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IT seems a strange and almost inexplicable fact that the Reformers, and especially the great Luther, paid so little attention to the importance of female agency in the Church. This is the more singular, as Luther could least of all be unconscious of the great influence which the sisterhoods of the Church of Rome had exercised upon the moral and intellectual education of the people. True, those sisterhoods, not being bound by vows and convent-rules, had always been counteracted and thwarted by the clergy, and especially by the monastic orders; but this, it might be supposed, would have been rather a recommendation in the judgment of a man who was one of the fiercest opponents of monks and convents.

It is evident, however, that the great Reformer, had he desired to introduce female agency into the Church, would have had many obstacles to encounter. Public opinion had become so averse to everything resembling a nunnery, that any attempt to set apart women for special religious purposes, however evangelical, would have met with almost universal oppo-

sition. Moreover, suitable women for such a scheme were wanting. The education of the people had sunk to so low a pitch, that Luther often burst out into loud complaints of the impossibility of establishing anything like Church organisation in many parishes, from the total want of fit persons to undertake the work. He was but too glad to meet with proper men; of women he could not even think.

There can be no reasonable doubt that female agency occupied a most honoured and prominent place in the organisation of the Apostolic Church. And that the deaconesses ranked foremost amongst the women who were charged with special tasks in the service of the Lord, is sufficiently clear from the fact that Paul, in 1 Tim. iii. 11, mentions them in the same breath with the bishops and deacons, and puts them on a level with the latter.<sup>1</sup> What their duties were is not stated in the New Testament, nor does even the title "deaconess" occur in it, except once, in Rom. xvi. 1, where Phebe is called a *diakonos* of the Church at Cenchrea. The English version, and also the Lutheran and the Dutch, have unfortunately

<sup>1</sup> The English version, by inserting the pronoun *their* in italics, makes the women of whom Paul speaks the *wives* of the deacons. Mr. Ludlow, in his valuable book on 'Woman's Work in the Church,' clearly shows from the context that this insertion turns the order of the Apostle's thoughts into confusion. It is obvious that Paul does not speak here of deacons' wives, but of *women* who occupied a position in the Church parallel to that which was held by the *men* of whom he had spoken in the preceding verses. The Lutheran version makes the same mistake. The Dutch translators give the passage correctly, without any supplementary insertion.

obliterated this title from the holy record, by translating it "servant of the church." This much, at any rate, is apparent from Paul's description of Phebe, that a deaconess was, or at least might be, a woman of high standing in the Church and perhaps in society, for he calls Phebe not merely a "succourer," as the English version has it, but a "patron" of many, and even of himself.<sup>1</sup> The fact of her being called a *diakonos* gives ground for the conclusion that her work in the Church must have been similar to that of the deacons. The care for the poor of the Church certainly constituted the first and main part of that work. We learn from the Acts that deacons were also engaged in preaching. This, of course, could not be part of the work of deaconesses, as it was contrary to the spirit of the Church to allow women to preach. Nothing definite, however, is stated in Scripture about the functions of the deaconess. It is true, as we learn from the history of the Church, that in the second and third centuries various duties devolved upon them, such as assisting the women who were to be baptised, carrying messages to foreign parts, &c.; and we are even told by the 'Apostolical Constitutions,' a work of spurious origin however, that they were solemnly ordained under the invocation of the Holy Spirit.

<sup>1</sup> "Not *παροστὰτις*, but *προστάτις*," Grotius rightly observes. Perhaps the Apostle here indulged in a little play on words, as Tholuck supposes, by contrasting *προστάτις* with the preceding *παραστήναι*; but if so, this just corroborates our opinion, that Phebe must have been something more than a mere *παροστὰτις*, or succourer.



But though these things show that female agency was held in high esteem in the early Church, they give us no ground for concluding what its duties were.

On the other hand, it cannot be denied that by choosing this title Dr. Fliedner seemed to assume the right, which no private individual has, of creating or restoring an apostolic office in the Church. And this may account for the feeling of disapprobation which his work met with from some of the clergy of the Prussian Church at the commencement of his operations. Nor can it be denied that the title of deaconess, customary as it has become, is one which is not likely ever to be generally approved of. One cannot help feeling that it is too grand a name for the individuals who bear it. When you hear the word "deaconess," you immediately think of a woman of some distinction, who, as an office-bearer of the Church, and invested with dignity, is entitled to your reverence. But the deaconesses of Kaiserswerth are something quite different from this. The only thing that distinguishes them from the other female members of the Church is their known devotedness to the cause of the poor, the sick, and the neglected; — certainly a distinction sufficiently honourable to elicit our esteem and admiration. But we cannot help asking, What has a pompous title to do with this? All their work is that of private individuals. Every Bible-woman, every Christian lady who goes about visiting poor families, nursing the

sick, or teaching the young, has as much, or rather as little, right as the deaconesses of Kaiserswerth to assume the name. It is true, the Kaiserswerth women are solemnly ordained, but their ordination has no official character at all. The Church of Prussia knows nothing about it. It is merely a private act of some individuals, which has no meaning, since it is not authorised by any Christian Church. It might have *some* meaning if Kaiserswerth were a Church by itself. But Kaiserswerth is only a parish of the Church of Prussia, and we have never heard that the Prussian Church has restored the Apostolic office of the deaconess.

The name is undoubtedly a mistake, but one of not very great consequence. A mistake of much greater importance is the attempt to impress the system with an ecclesiastical stamp, by such means as ordination, a sisterhood, a uniform costume, &c. And upon this I should like to say something more at large.

When one looks at this extensive work, which, as it were, dots Europe with institutions of charity and instruction, and spreads a numerous band of nurses and teachers over the world, one cannot help being struck with surprise and admiration, even when viewing it merely as a product of administrative skill. If such a work were put into the hands of a military bureau, or a government office, what a staff of officials, inspectors, surveyors, clerks,

and travelling agents would be required to keep it going in order! And how little progress would perhaps be made after all! At Kaiserswerth a single man, assisted by a few friends, ruled the whole system. He stood, as it were, a Colossus, with one foot on the shore of the Baltic, and the other on the bank of the Jordan. He was able to do this from the fact that the deaconesses are not the dead parts of a clumsy machine, but the living organs of an animated body. As in a Gothic building each constituent part, from the largest window down to the smallest rosette in the ornamental carving, represents the spirit and form of the whole structure; so each member of this large sisterhood contains in herself the ruling principles and methodizing habits which characterise the whole body. Each one of them is a Fliedner, so to speak, in her own sphere, needing no control to secure honesty of principle, and but very little to prevent rashness of practice. In its main features, the work of each one of them is recognisable at once as a fruit of the Kaiserswerth tree; yet it bears the special stamp of the character of the individual who carries it on. There is an agreeable unity, not uniformity—a sweet harmony, not monotony—breathing through the labours of all the sisters. This is the wonderful effect of their conscientious moral and religious training at Kaiserswerth, where the trainers and teachers endeavour, as far as it is possible for one human being to examine another human being's heart,

to ascertain the inner relation in which the probationers stand to Christ before they are admitted as deaconesses. Whenever it is doubtful whether any one of them has really given herself up body and soul to the service of Jesus—whether she is likely to do her work, not as *hers*, but as the work of her beloved Saviour and Master, her admission is refused, though her talents may be ever so great. This is a fine sieve, it is true, and it really sifts out more than 50 per cent. of the probationers, but it leaves the residue all the purer. The Kaiserswerth deaconesses are, in Christ, one heart and one soul. This makes them do one work and live for one object, whether they be on the banks of the Rhine or on the shores of the Mediterranean.

But besides this unity of spirit there is also a unity of life. This is the natural consequence of their training as one family, under certain rules which continue to be observed as much as possible by those who are labouring at distant places. “They take their meals together, have family worship twice a day, hold a fortnightly conference, and a monthly meeting. Their birthdays are kept, as in every German household, and also the days of their confirmation to the diaconate. They use a common psalm-book, tabulated for daily reading, a Bible similarly and excellently arranged, and a common hymn-book; and have one of Scriver’s parables read at dinner. These are sufficient bonds to link the absent with those in the house, and to

bring before them the reality of their being both a separated and a united body.”<sup>1</sup>

In all this there is not much danger of turning their sisterhood into a monastic order, though perhaps some might ask why such care should be taken to keep up unity in visible things? If it be in order to strengthen their spiritual union, they would perhaps say, that that spiritual union must be rather weak. But I would not go that length. True affection is sometimes pleased with visible remembrances of those whom it loves, and for some minds there is pleasure in reading a chapter or singing a hymn which they know is at the same moment being read or sung by all their friends. This may seem childish to others, but love is often a child, and it may have its own way when there is no harm in it.

And again take the question of dress. The Kaiserswerth deaconess is everywhere recognisable by her blue gown, white collar, and white cap. This form of habit is not optional, but prescribed by the rules of the establishment. To those Protestants who believe that Christianity, even when interpreted in its true evangelical and spiritual meaning, admits of such things as symbols, the Kaiserswerth deaconess uniform cannot be at all objectionable. Dr. Fliedner was fond of symbols, though he did not go so far as

<sup>1</sup> Stevenson, 'Praying and Working,' p. 239.

the late King of Prussia, who wished that the deaconesses should wear a cross on their breasts. But to other Protestants the uniform of the Kaiserswerth deaconesses seems to betray a leaning towards monasticism; and so also does the rule that they must remain unmarried so long as they continue in the service of the society. Still, resemblance to the Roman Catholic orders in outward things does not necessarily include unity of principle. The adage here may be applicable: *Duo faciunt idem, non faciunt idem*. Both Protestants and Roman Catholics in England have organs in their churches, but no enlightened Scotch Presbyterian, though ever so averse to organs in public worship, will aver that in both cases the organ is an expression of the same feeling. It is quite certain that with Dr. Fliedner, however, the deaconess' uniform was more a matter of expediency than of symbolism. This is proved by the fact, among others, that he never insisted upon the Duisburg deacons wearing a special dress, though he was the founder of their establishment, and continued for ten years to be its president.

Dress forms a much more essential part of the life of a woman than of a man. There is much truth in the proverb, "Dress makes the man;" but there is more when we say, "Dress makes the woman." What an amazing change a woman can make in her whole appearance and in the impression which she makes upon others,—in what strangers

suppose her to be, and friends expect her to become,—by merely sewing a bright-coloured piece of lace on her bonnet, or by cutting an inch off the body of her gown! The same person who yesterday passed along unnoticed, may to-day, merely through a bit of ribbon, become the subject of the town gossip; and the object of respectful veneration may, by means of a change in her dress, become the object of ridicule. Now the deaconesses, however sincere their love to Christ, and for everything honest, pure, and lovely, are, and will remain, human beings, partakers of flesh and blood, and capable of committing serious mistakes in matters of taste and fashion, if left free in the choice of their dress. Moreover, as some of them come from the lower classes of society, and others from the higher, and as the former may sometimes excel the latter in talent and ability, a source of endless jealousy would spring up from the lower putting the higher in the shade by the superiority of her dress. To get rid of all such inconveniences, certainly nothing could be better than the prescription of a uniform which, while effacing every mark of distinction arising from birth or education, at the same time commands approbation by its simplicity, and respect by its dignity.

Still, with all this, the question remains unanswered, whether it is conformable with the spirit of the Gospel to raise a band of female labourers in the Church, united into a special society, marked out from other Christians by the peculiarity of their

dress, subjected to certain rules of living common to them all, and bound to a state of celibacy so long as they continue members? To say that this is expedient is not an answer to the question, is it scriptural? Let it be granted that there were deaconesses in the Apostolic Church who did the same work which the Kaiserswerth females are performing; and also that those Apostolic deaconesses were unmarried women, or, at least, widows without families; yet, it may be asked, were they united into a society, into a sort of little church *within* the Church? And did they wear any visible sign, badge, costume, or any other mark of distinction, by which they were recognisable as members of that special-sisterhood? There is not one passage in the New Testament that gives us ground even to suppose such a thing. Nay, the strong words in which St. Paul expresses his aversion to everything that might lead towards splitting the members of the Church into parties, prove that the formation of such a society was incompatible with the principles and spirit of the Christian Church, as declared by him. It is true that the Church, a few centuries later, sanctioned the foundation of such societies, and even recognised monastic orders, with all the apparatus of their rules and costumes, as holy institutions of God. But history tells us plainly enough that these fruits in the field of the Church never sprang from the seed which the Apostle sowed, but from the tares, which, even in his days, false teachers had begun to



spread, in their carnal attachment to the rites and customs of the Mosaic dispensation. It stands to reason that those who wanted to introduce circumcision into the Church of the Gentiles must also have desired to see its preachers and elders dressed like the priests of Jerusalem, and its minor officials separated into a special tribe like the Levites. The system of separating the office-bearers of the Church into a kind of caste, and of symbolising their spiritual position by their dress, belongs entirely and essentially to the dispensation of the Law. The Gospel, on the contrary, preaches the universality of our priesthood and brotherhood; it teaches us that all priestly vestments are insignificant, and that everything which makes a separation between brother and brother, and is an offence and a rock of stumbling, should be for ever put away.

It is well known that the Fathers of the Reformed Church were more alive to this truth than those of the Lutheran. German Protestantism has always more or less evinced a tendency towards symbolism, which could find no encouragement in the Churches of Geneva and Dortrecht, and was emphatically repudiated by the Church of Scotland. This may account for the fact that the Sisterhood of the deaconesses does not thrive outside Germany. I differ from the author of 'Praying and Working,' when he says that in France, Switzerland, and Holland the system of uniting Christian women in a society has been welcomed as heartily by the Reformed Protes-

tants as by the Lutheran.<sup>1</sup> It is true there are deaconess-institutions in those Reformed countries, and I have visited some of them ; but, when put in juxtaposition with the German institutions, they looked to me like pretty little yachts sailing alongside three-decked ships.<sup>2</sup> They excel perhaps in neatness and tidiness. Their buildings are more elegantly constructed, and their members have a more aristocratic look ; but they lack that power of action, that instinctive impetus, that facility of adjustment and accommodation to all the emergencies of life, which characterise the German institutions ; and, above all, they lack popularity. The deaconess-system is not looked upon by the Reformed Protestants as a home-grown plant. Nor will it, in my opinion, ever be naturalised in Reformed countries. It is true that the Reformed Protestants in Germany greatly sympathise with the Kaiserswerth Institutions. But the German Calvinists are people of a somewhat different stamp from their brethren in France, Holland, and Scotland. The Lutheran Church has so decidedly moulded and shaped the character of the German Protestant nations, that even in the few Calvinistic districts the tastes and habits of the people savour more or less of Lutheranism. Now the Lutheran Church has always modelled itself somewhat after the pattern of the Latin.

<sup>1</sup> 'Praying and Working,' p. 243.

<sup>2</sup> The Deaconess House at Strasburg comes nearest to the Kaiserswerth Institution. But, though situated in France, it is a German Institution.

The doctrine that the Church is a visible institution of God on earth, destined to express and symbolise invisible things through the medium of things visible, has always been popular amongst the Lutherans. The feeling of being a member of the Church as an organised body, ruled by authorities which have their power from God, is common to German Protestants at large. To this taste for symbolising, and to this fancy for union in a visible form, such an institution as the deaconesses' Sisterhood is perfectly congenial. Their uniform dress and their monastic organisation are deemed as little out of place as the beautiful fresco-painting of the weary dove flying to the bosom of Christ in the Prayer-house at Kaiserswerth, or as the carved images of the Apostles, and the portraits of beloved deceased friends adorning the walls of the Rauhe Haus Chapel.

Besides, there is a feature in the national character of the Germans, which peculiarly fits them, and especially the female sex, for such work as the deaconesses are called to. It is their innate sense of the duty of subordination to authority. The German is possessed of a natural proclivity towards *serving* (*Ich dien!*), which does not proceed from a spirit of slavish submissiveness, but from a deep and truly moral sense of veneration for the powers that be. So the German woman evinces a natural talent for living and labouring under the direction and control of others,—for fitting

herself into a plan of life mapped out for her by those who have her confidence,—for taking her place in a body that marches in obedience to a superior power,—and for allowing her individuality to dissolve itself to a considerable extent in that organisation. If she is a Christian she can easily persuade herself into the belief that the corporation to which she has attached herself is a divine institution, a visible, corporeal realisation of some plan of the Church's Head ; and she will maintain that belief all the more, if that corporation be in connexion with the Church. In this state of mind she is ready for even the most humble services, though perhaps she may have come from a rank in life which entitles her to command others ; and she will, with devoted enthusiasm, submit to sacrifices, privations, and hardships, which, if labouring single-handed and unprompted by her motive of obedience, she would most likely shrink from.

The Reformed Protestant women, on the contrary, grow up under the influence of notions which create an antipathy to symbolism, and a disposition towards individualism. The Calvinistic doctrines point above all to the relation of the individual to the invisible Saviour, and say very little, comparatively, about his relation to the visible Church. They have stamped the national character of the Reformed Protestants with an instinctive aversion to embodying religion in anything material and visible, and they have

imbued the national mind with something like dislike to systematic collective labour in spiritual matters. In such an atmosphere a religious sisterhood will never flourish luxuriantly. It may be tried as an experiment; it may be even allowed to be expedient in some cases; but it will never receive a hearty welcome.

Nor is the Reformed Protestant woman so well adapted for a deaconess as the German. She is too much trained in a spirit of independence of human authority in matters of religious concern, and too jealous of her liberty as a free child of God, who has to obey but one Master, and to listen to no voice but that of her own conscience. She, as well as the Lutheran, is prepared cordially to devote herself even to the most humble work, to sacrifice everything, to suffer, and to endure hardships; but she wants to work and to suffer in her own way. She believes not in the divinity of human institutions, nor in the sanctity of visible authority concerning religious affairs. She will *de bonâ fide* join in a scheme of organised labour as long as it suits her; but if anything occurs at variance with her tastes or convictions, no feeling of veneration will prompt her to submit.

Moreover, among the Germans it is the feelings which are especially developed; but among the Reformed Protestants it is the intellect. And intellectual development, if ruled by the Gospel, cannot

fail to raise a man's consciousness of himself as a free-willed, rational, and responsible agent of God ; and to foster an idea of dignity and self-esteem, which, if not based upon the merit of works, but upon the free gift of God's grace, ought to have a due place amongst the attributes of a Christian. This idea, which gives a certain dignified touch to the character of the Reformed Protestant, recoils from such a thing as wearing a prescribed costume,—a sort of livery which makes you a servant, not necessarily of the Lord, but of a man or of a corporation of men.

All this, along with other reasons summed up by Dr. Howson,<sup>1</sup> such as the influence of party-spirit, the love of comfort, &c., may account for the fact, that a real Deaconess Institution, such as the Kaiserswerth one, appears to meet with scanty encouragement in England. There are a few comparatively small Establishments for female agents in London, Middlesborough, Exeter, Liverpool, &c. ; but valuable as these Institutions are in their own sphere of labour, they are to be considered but as feeble attempts to introduce official female agency into the Church ; and how far they will succeed in paving the way for a regular Sisterhood the future alone can show. I hope and trust they will not succeed. I hope the Protestant Church of England will keep aloof from schemes which would lead her to expand

<sup>1</sup> P. 152, *seqq.*, of his valuable book on Deaconesses.

her limits to a wider range than God's Word has appointed for the Church of Christ. That a Church may raise a band of women from amongst her members for visiting the poor; that she may control and pay them in the way the Bible-women are controlled and paid; that if there should be women of the higher classes who desire to devote themselves gratuitously to the care of the poor, she may try to find a proper place for such voluntary labourers in connexion with the salaried ones; that, finally, she may give the name of deaconess to such women, and acknowledge them as office-bearers of the Church: all this is quite compatible with the principles and spirit of the Church of Christ, as laid down in the Gospels. But that a Church should address herself to the task of training schoolmistresses and sick-nurses, and of founding normal-schools and hospitals for the purpose; that is, in my opinion, a view of church agency which goes beyond the limits prescribed in the Gospel. If we once put our foot across that line, we cannot tell how far we shall go. We might as soon expect the Church to train young men as preceptors and physicians. The case is quite different when a Christian Church enters upon a mission-work among savages. There she *must* do everything, if anything is to be done at all. There she must even teach the people how to make their coats, and to build their houses; and such a thing as a church-smithy would not be at all absurd. But we are

living in a Christian and civilised country. Amongst us school-teaching, and even sick-nursing, are as much professions as the practice of law or medicine. That it is desirable that the members of all professions should be true Christians is beyond a doubt. A well-principled physician is not less desirable for a poor invalid than a well-principled nurse. Still the right way to imbue these professions with Christian spirit and principles is certainly not to make the Church a teacher of physicians and nurses. If the Church wants the sick-nurses of the country to be Christians, let her preach the Gospel to them. Or if the Church wants some of her deaconesses to be well instructed in the art of nursing, let her send them to a place where they can learn it. If it should happen that there are no fit places to which a Christian woman can be sent to learn sick-nursing, without endangering her character, or exposing her to the atmosphere of bad company, let the Church, through her influence, induce some of her members to establish a private institution for the purpose. But let no ecclesiastical character or official sanction be given to it. If the individuals who start the establishment are Christians, it is an institution of the Church of Christ, and needs from the Church no other sanction.

It is, in my opinion, a pity that Fliedner did not adhere to this simple view of the matter when he founded his Institution. He started it as a private society; and so it is still to a certain extent. But



his eager attempts to connect it as much as possible with the Church of Prussia, and to impress it with an ecclesiastical stamp, by such means as ordination, a sisterhood, and a uniform costume, have, I am afraid, introduced a leaven which imparts a somewhat unnatural taste and flavour to the excellent food he has provided Christendom with.

FATHER ZELLER'S SCHOOL AT  
BEUGGEN, NEAR BASLE  
(GRAND DUCHY OF BADEN).

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## I.

### THE TWO FRIENDS.

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THE famous warrior, Bernhard Duke of Weimar, who, at the close of the Thirty Years' War defeated Johann von Werth and sent him a captive to Paris, little thought that the place where he fixed his head-quarters would, two centuries later, be the abode of a band of happy little children. This place is the Castle of Beuggen, now in the territory of the Grand Duke of Baden, near the frontier of Switzerland, and only ten miles distant from the venerable town of Basle. It stands on a charming spot on the right bank of the Rhine, where that magnificent stream flows with a sharp curve, between Säckingen and Rheinfelden, two places well known to those who have studied the history of the great Thirty Years' struggle. It is the centre of a quiet little valley, below the turnpike-road which winds up to Constanx, overshadowed by a verdant vine-hill. On passing one of the two bridges which span the moat surrounding the Castle, you walk through a gate of mediæval structure into a spacious yard or square, where stands a clump of ten thickly-foliaged chestnut-trees casting their cool shade

over a large circular basin of water. To the right you observe the half-decayed ruins of the old Castle, built probably in the days of the Hapsburgs, and contrasting romantically with the more recent architecture of the new Castle, which dates from the commencement of the Seven Years' War. This latter lifts its gigantic form proudly in the midst of the square, being in height only surpassed by the steeple of the Castle-Chapel, which, though part of the Castle, is not used for the same purpose, being the property of the Roman Catholic clergy of the neighbourhood. The Castle itself has been selected for a work intended to evince the wonderful power of that exclusively Protestant maxim—the Bible, and nothing but the Bible! Its thirty-two apartments, large and small, are occupied by upwards of a hundred individuals, adults and children, who, with the spiritual sword of God's Word, fight the noble battle against sin, and its fearful consequences—degradation, destitution, and misery, both temporal and eternal. It is worth while to ascend the clean oak-steps of the broad flight of stairs that leads up to the spacious school and dwelling rooms on the first floor, and to the bedrooms on the second. You will enjoy the roomy landing-places and wide passages, the lofty ceilings of the apartments, the stream of light and fresh air that pours in through the strong-framed windows, and the cheerful aspect of the *ensemble*, where the privileges of ancient princely magnificence are so happily turned to the profit of the

needy, the neglected, and the outcast. And when, after a little panting and perspiring, you have reached the top of this grand building, you will find your trouble fully repaid by an enchanting view of the Rhine-valley, encircled towards the south by the evergreen Jura Mountains, and towards the north by the Black Forest.

But delightful as a visit is to this charming place in the present day, it must have been very dismal to those who visited it immediately after the War of Liberation. At that period the Castle of Beuggen presented an aspect of misery and desolation. For three years, from 1814 till 1817, it was a hospital for the wounded soldiers of the Austrian army. At the close of the war it was abandoned by its numerous inmates, who left eight thousand of their comrades buried in the fields around the Castle-moat. It was left as it stood on the last day it was occupied, uncleaned and unswept, showing everywhere the disgusting marks of the misery which thousands of wretched creatures had suffered under the scalpel of the surgeon and amid the agonies of death. In this state of filthiness and desolation it continued for years, avoided by everybody; or, if visited at all, only at night by thieves, who carried off whatever booty they could find. Its sole inhabitants were the owl and the bat, who could here rear their young in peace. And in such a condition this once attractive spot might have continued till now, had it not become the abode of Christian love, which, wherever it

comes, turns death into life, casts out everything unclean, and calls up a fountain of pure living water for the weary and the thirsty.

It will be interesting to learn the origin of this remarkable change, with which a still more important change, in the soul and life of many a lost human being, is connected.

One autumn afternoon of the year 1816 two men were walking up and down the spacious square yard, which, planted with rows of beautiful trees, graces the rear of the Münster-Kirche at Basle. They were evidently engaged in a conversation which engrossed their whole heart and soul. Was it the somewhat melancholy aspect of the withering creation around, the crackling of the yellow leaves carpeting the path on which they trod, and the chilly autumnal blasts moving the tops of the trees to and fro, and moaning through the leafless branches, that cast a gloom over their minds and caused the serious expression of their countenances? Perhaps it was to some extent. But the chief cause of the concern which so deeply filled their souls was the thought pressing upon them of a decay far more awful and alarming than that of withering leaves and drooping flowers. Their conversation ran on the dreadful state of neglect and misery in which the greater portion of Christendom was left by the recent wars. The condition of the lower classes, and especially of the children, was distressing beyond description. "I visited a small district the other day," one

of the two friends said, "where I found upwards of a hundred children who were destitute of any instruction whatever; and, upon entering the huts in which they dwelt, I almost sickened at the spectacle of misery and wretchedness I witnessed. One-sixth of the children of our country are without shelter or support, rambling about in perfect vagabondism. Twice I saw some of these homeless creatures, driven from one canton to another, starving on the public road. Two little boys were found crouching by the dead body of their mother. What is to be done to stop this fearful evil, which gnaws like a cancer at the very root of our national existence? If Christianity is a power unto salvation, is it not here that it ought to show itself, as the only agency which is truly able to save human society from ruin?"

The gentleman who gave this sad description of the condition of the children of the lower class was Mr. Christian Heinrich Zeller, then School-director at Zofingen, a pretty town in the canton of Aargau. He was little aware at that moment that this conversation with his friend Mr. Spittler, the celebrated founder of the Basle Mission-House, was the first step towards a work which would one day give to his name a European celebrity, and serve as a monument of grateful love in the hearts of all Christian philanthropists, as well as in those of thousands of rescued children. The two friends had just returned from a visit to the Mission-House, and thought with pleasure of the resolute young men whom they saw



there preparing themselves to carry the Gospel to the heathen world. Far below their feet, at the bottom of the high wall from which they enjoyed the charming view that stretched out before their eyes, old Father Rhine was rolling along, bending with a graceful curve round the old town, and preparing to take leave of his native land, to carry his fertilising blessings to France, Germany, and the Netherlands. "Alas!" said Mr. Zeller, "it seems to me as if the blessed Gospel-river is also preparing to leave our poor fatherland, to pour its costly treasures over the fields of far distant countries. I cordially wish the poor heathen to drink its quickening waters; but why should our own people, who are in no better condition than the blind heathen of Asia, be deprived of these life-giving draughts? We have just been visiting a school for training teachers of the Gospel for the inhabitants of Hindostan and Africa. What a blessing this Institution would be, if, at the same time, it were a school for training Christian School-teachers for the poor people of Switzerland and Germany! For they are the class of persons whom our sadly-neglected communities are fearfully in need of. You know how completely destitute of any Christian school-teaching our poorer districts are, because no teacher can be found willing to bury himself in such abodes of neglect and destitution. If Christian charity deems it necessary to train up young men for work among the heathen, surely it cannot but

desire that young men should likewise be summoned, in the name of Christ, to devote themselves with self-denying love to the rescuing of the perishing children of our own nation. And if the Mission-House, while fulfilling one part of its duty, does not wish to leave the other undone, it must, it appears to me, be thrown open to every Christian young man who wishes to become a schoolmaster to the poor."

Mr. Zeller here took leave of Mr. Spittler, and repaired to his home, where he soon forgot all about their conversation in the bustle of his schools and the numerous occupations of his directorship. But his words kindled a fire in the heart of the noble founder of the Mission-House, which nothing could quench. The winter passed on without Mr. Zeller hearing anything about the matter; but no sooner had the spring returned to the valleys of the Alps than he received a letter from Mr. Spittler, requesting him to write down his thoughts on the institution of a Missionary Schoolmaster Establishment. This invitation was as unexpected by Mr. Zeller as the voice must have been by young Samuel which called his name at midnight. He felt quite unprepared for it, and, burdened with school-business and examinations as he was, he could hardly find one moment to give his mind to the subject. But it was with him as with his friend some months ago. Mr. Spittler had now, in his turn, thrown a spark into Mr. Zeller's bosom, which, in spite of all his occupations, set his whole soul on fire. The idea followed him into his school, and came

out with him again. It went with him to bed, and awoke with him in the morning. One evening the whole plan stood as clearly before his mind as if he saw the proposed Establishment rising out of the ground, and working in all the branches of its organisation. He took his pen, and wrote down an elaborate paper at one sitting. Mr. Spittler read it with enthusiasm, and caused it to be circulated among the friends of the Mission. Among these, too, the plan met with unanimous approbation. Letters were received from different quarters promising every assistance that could be afforded. The only objection which was felt by any regarded the union of the Establishment with the Mission-House. This part of the scheme was dropped in consequence, and it was resolved to found a "Voluntary School for training Schoolmasters for the Poor." The main features of the plan were these:—

"A number of poor, fatherless, and neglected children should be taken into a spacious, well-appointed building, situated in the country, and not too far from Basle, where they should be instructed in the most important branches of elementary education, in gardening and domestic labour, and in various kinds of handicrafts. In connexion with this a band of Christian young men should be trained as teachers of poor children."

The idea was warmly taken up by many Christian friends, and enthusiastically discussed in various circles. On the evening of the 31st of Septem-

ber, 1817, twelve individuals met at Basle, and committed the matter in prayer to God. They took one another by the hand, and solemnly pledged themselves in the presence of God to do whatever might be in their power, in order to carry their hearts' desire into effect. They then united themselves into a "Society for training Voluntary Schoolmasters for the Poor."

## II.

### HOW A HOUSE OF DEATH AND DESOLATION WAS CHANGED INTO AN ABODE OF LIFE AND JOY.

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NO sooner was this union of Christian friends made public, than encouraging letters and gifts poured in from different quarters. Among the latter there was a pretty little case sent in by a lady whose name is not recorded. It contained a costly gold box, with a note saying, "Do with this box what Mrs. von Oinhausen once did with a brilliant ring presented to her—that is, found a School; and may the Lord vouchsafe His abundant blessing upon it!" Mr. Spittler set himself to work at once, and wrote a hundred tickets, each valued at one *Louis d'or* (18s. 4d.), and distributed them among his friends, in order that they might be sold as shares in a lottery. The hundred tickets were soon taken, chiefly by friends in Basle and the neighbourhood, so that the Society had a capital of 91*l.* 13s. 4d. to begin with. The box was drawn by a Basle lady, who made the Society a present of it. Mr. Spittler resolved to repeat the process, but in a wider circle. Again a hundred shares were taken, and a second time the box yielded a hundred *Louis*

*d'or* to the Society. The person who was so fortunate as to draw it this time followed the good example of his predecessor, and restored it to Mr. Spittler. Six years later Mr. Zeller opened his third Annual Report of the Establishment with these words:—  
“That remarkable gold box, the present of a benefactress, whose heart God moved to consecrate it to the foundation of a Poor-School, lies before my eyes. Three times over it was presented to us; and now it is kept as a remembrancer till the Lord give us further hints about its destiny. What recollections of the past are called forth by this gold box, which is so charmingly connected with the history of the first years of our Establishment! When I remember that at the beginning we had nothing but this little treasure; when I look at the rich blessing of God, which, since this gift, has poured down in full streams upon the Establishment; and when I recollect the numerous and never-to-be-forgotten evidences of Divine assistance, preservation, guidance, and pardoning grace experienced in the inward and outward history of our Institution, how can I but marvel, and adore the great and living God, who quickeneth the dead, and calleth those things which be not as though they were!”

And well might the Society raise their song of gratitude, for gifts came flowing in, in continuous succession. Among them was a promise from the British and Foreign School Society, London, of

100*l.*, payable on the day when the Establishment would be opened. The first thing required now was permission from the Government to build a house on the Basle territory. The Government, however, kept the matter so long under consideration, that the whole of the year 1818 passed without any result; and, as the price asked by the owner of the desired site was extravagant, the Society resolved to leave Basle, and try its fortune in the adjacent Grand Duchy of Baden. In the spring of 1819 a friend, who had thrown her whole heart into the undertaking, the widow of the late Professor Fäsch, and who had some influence in high circles, advised the Society to apply to the Baden Government for the use of the Castle of Beuggen. But it was in vain: the Baden Government declined the request at once. The Society then turned its attention to another castle, likewise situated in Baden, at no great distance from Basle. It happened that about this time the Grand Duke Lewis, who had recently succeeded to the throne, made a tour through his territory, and was expected at Börrach, a town on the Basle frontier. The Basle magistrates resolved to send a deputation to congratulate His Royal Highness. Among the deputies was a friend of the Society, who availed himself of this opportunity to present a memorial to the Duke, in which the plan of the Establishment was briefly described, and permission asked to buy or lease a suitable site on his territory. The Duke received the petition with

great kindness, put some questions to the gentleman who handed it to him, and said, "I would look upon such an Establishment as a great blessing to my country." He promised to send his decision in writing in a short time, and the deputy returned joyfully to Basle, to report the good news to his friends.

But again the patience of the Society was put to the test. The Duke had received such a heap of memorials and petitions that the Basle one disappeared among them, like a grain of wheat in a bushel of chaff. Week after week elapsed, but the post brought no document graced with the ducal seal. The Society then deemed it proper to send a deputation to His Highness, to remind him of his promise. The two friends, Messrs. Spittler and Zeller, were appointed. They set out for Karlsruhe on the 16th of October, 1819. The journey from Basle to Karlsruhe, which may now be easily performed in a few hours, then took about two days and two nights. The two friends had got by the stage-coach as far as the town of A—, when, to their vexation, they became aware that in their hurry they had forgotten to take their passports with them. What were they to do? To go on and take their chance would be rather reckless. Fortunately they remembered that a friend lived in A—, who was widely known throughout Baden. There was just time to call upon him and to acquaint him with their predicament. He at once got himself ready, and proceeded with them,



to act as their passport. This plan proved successful; and the three friends arrived, tired, but happy, at their hotel at Karlsruhe. Immediately they set out to deliver their letters of introduction to the influential men they were directed to. There was the Minister of Finance, Herr von Fischer, and the Councillor of State, Herr von Sensburg, and the Minister of Outer and Inner Affairs, Freiherr von Berstett, and several other Herr vons, who might be able to throw a little influence into the scale in favour of the Poor-School. The last-mentioned gentleman, who had accompanied the Duke on his tour through the country, and had been present at the presentation of the petition, promised to bring the matter before the Duke. To their great joy, he informed them the next day that His Highness wished to speak to them in person, and that they were expected at the ducal palace at four o'clock P.M.

The iron hammer of the belfry of the cathedral of Karlsruhe was just about to give four strokes on the gigantic bell, when the two Swiss friends stepped into the hall of the ducal residence. A *valet-de-chambre* made his appearance, and, in a kind tone, told them that they had better come back at five, since His Highness had not yet returned from the chase. This advice was punctually attended to, but the Duke was not yet at home. Sorely disappointed, they returned to their hotel, and spent the evening in painful misgivings. They committed

the matter to the King of kings, and went to bed to spend a sleepless night, brooding over what might come in the way to frustrate their heart's desire. Of course they awoke rather late, and were just dressing, when a knock was heard at their bedroom door, and in stepped an individual, clad in crimson from top to toe.

"Are you the two gentlemen from Switzerland?" he said to the deputies, one of whom was engaged in washing, and the other in shaving.

"We are."

"His Royal Highness invites you to call at half-past nine. He wants to speak to you in person."

Off went the apparition, and the two friends looked at one another thunderstruck. There was not much time to spare, but punctually at the hour they were standing at the door of the ducal mansion. The affable *valet-de-chambre* of yesterday took them into an ante-chamber, and left them alone. There they stood with throbbing hearts. Steps were heard. A door was opened, and in came the Duke, clad in blue uniform, with red cuffs, laced collar, and a star on his breast. Dignity and affability were harmoniously blended in his countenance. He kindly inquired after the object of their petition; and when Mr. Zeller had told him all about it, he said: "I am very much pleased with this plan; but by what means do you propose to found and support your Establishment?"

"May it please your Grace," Mr. Zeller replied,  
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"we have no other fund than the mercy of God, who is mighty to move the hearts of the friends and benefactors of the poor. Indeed, we have already received so much encouraging support from Switzerland, Germany, and England, and from so many unknown friends, that we feel warranted to begin the work in the name of God."

Mr. Zeller then told the Duke the story of the gold box, which greatly pleased him.

"That's good," said the Duke; "but I really am puzzled as to what building I can offer you. Would you like Beuggen?"

This question was to them like a bright sunbeam suddenly piercing through a fog. They had dropped every thought of Beuggen long since. Undoubtedly it was the best building for their purpose that could be imagined; far better than the Castle of Bürgli, on which they had fixed their thoughts after Beuggen was refused.

"To tell the truth," the Duke said, "I cannot sell you Beuggen. It is, with some other valuable property, destined as an indemnity to the Prince of Thurn and Taxis, to cover his expenses in conducting the post in these parts of Germany. But I may lease the Castle to you. Only you must take it on mere chance. You may have it for years; but on the other hand it may be taken from you within a short time. If you have no objection to lease it under these circumstances, I will let it to you at an annual rent of 60 florins (5*l*), with six months' notice."

"Most gracious Prince," Mr. Spittler replied, "we are prepared to take it on these conditions, as we undertake the whole affair, trusting in the mercifulness of our God; and we give to your Royal Highness our cordial thanks for this goodness and grace, which we accept with joy."

The next day, being Friday, the 22nd of October, exactly the same day on which four years before the two friends for the first time discussed the matter behind the Basle Münster-Kirche, they found themselves at the Government-office, to receive the required documents. They at once set out for Basle, where they arrived on Sunday afternoon. On the same evening a meeting of the Society was called, at which Mr. Zeller gave an account of their journey to the metropolis of Baden; and when he related their conversation with the Duke, and Mr. Spittler produced the documents, with the Duke's seal and signature, the whole company burst out into general applause. All the friends rose and embraced each other with tears of joy. The President, who, in spite of indisposition, had come to the meeting, felt all at once relieved by the glad news, and engaged in prayer, thanking God for this unexpected result. Mr. Zeller was then appointed to examine the Castle, and to report as to what was required to put it in a state of repair.

He found it in a most miserable condition. There was not one unbroken window in the whole building. The fine brass-locks, which used to adorn the doors,

were all stolen, and so were the large iron stoves, without which no German parlour is comfortable. Heaps of straw were scattered through the rooms and saloons; and everywhere there was dirt, and blood, and rubbish. The paper was torn from the walls; and even the iron hooks and bolts, which had fastened the frame-work of the roof, were carried off. Still the building could be repaired, though not without considerable expense. The apartments on the ground floor were designed for workshops, dining-room, and kitchen; the large saloon, on the first floor, for a school-room and a place for family-worship; the other rooms on that floor were partly assigned as a dwelling for the house-mother, partly as bedrooms for the girls. There was also a large apartment for a storeroom, and another for an infirmary. The Director was to have his dwelling on the second floor, where there was also plenty of accommodation for the female teachers. The rooms of the third floor were appropriated as dormitories for the boys, and for the young men who were to be trained as school-masters. A numerous band of workpeople was then engaged to put the building in order, according to this plan; and on the 1st of November, 1819, Mr. Zeller received a letter from the Society, in which he was entreated to take the Directorship of the new Establishment.

### III.

HOW MR. ZELLER MADE MANY RICH BY MAKING HIMSELF  
POOR.

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NOW, a better man than Zeller could not have been chosen. He was a born pedagogue. In his youth his father designed him for the law, and sent him to the university; but no position in society, however splendid, could, in his judgment, outshine that of a good schoolmaster. It was therefore with joy that he sacrificed the prospect of becoming a *Hofrath* for the humble situation of tutor in a private family. Here his talents as a teacher gained him such reputation that a number of respectable citizens of St. Gallen requested him to take charge of a private school, which they had established in order to provide their children with better training and instruction than could be obtained at the public schools of that town. This school became, under Zeller's direction, a pattern of good, solid, popular teaching; and such was the effect of his admirable labours that the town-council of Zofingen called him, in 1809, to be director of the public school there, while the magistrates of the canton of Aargau appointed him Inspector of the Schools

of the district. At Zofingen, which is one of the most charming spots in Switzerland, he passed a happy life, in which the comforts of affluence were combined with the privileges of intelligent social intercourse and the blessings of a useful sphere of labour. He was the centre and soul of the lively and spirited educational life of the district. In addition to his directorship of the town-school and his inspectorship of the district-schools he was head teacher at the Latin school, and catechist of the Church *Vor dem Wald*. He also conducted an evening class for female teachers, at which he became acquainted with Miss Sophie Siegfried, who was teacher at the first ladies' school of the town. She became his wife; but being, like her husband, a thorough teacher, she continued her labours at the school, even when, as a house-mother, she had to care for a family of fourteen children, five of whom were her own, and the others boarders. Such an active, useful, and in every respect blessed life, as Zeller's could not fail to command the highest esteem of the whole population, both in the town and district; and at the time when the call of the Basle Society came to him he found himself surrounded by a multitude of friends, of all classes of society, who vied with one another to show the boundless admiration, affection, and gratitude which they felt towards him and his excellent partner.

Now the situation of director of a Poor-school at Beuggen, supported only by voluntary contributions,

secluded almost entirely from society, and confined within the narrow sphere of a family of neglected children and uneducated young men, when contrasted with Mr. Zeller's position at Zofingen, must have appeared most absurd and ridiculous in the eyes of mere worldly men. Perhaps, not one person in a thousand would have even taken the subject into consideration. Nor could Mr. Zeller, if he had refused it, have been blamed. By accepting the call, he would rest the future welfare of his family on a basis which seemed very uncertain, humanly speaking. He would also withdraw his talents and influence from a sphere of labour in which they had hitherto proved a source of extensive blessing. Indeed, no sooner was it known that he had received the invitation than the whole town was astir. The whole of the school-teachers of the place came in solemn procession to the town-council to request its interference. Two members of the public school-board were appointed to entreat Mr. Zeller, in the name of the town-council, to decline the call, the acceptance of which would be considered as a great calamity to the town. Numerous friends, young and old, rich and poor, in town, and country, poured day after day into his house, and overwhelmed him with the entreaties, and sometimes even with the menaces of alarmed affection. 'He would be a fool, he was assured, if he would for one moment take the subject into consideration. He would undoubtedly be acting in opposition to the will of God,



in leaving such a beautiful place, such a good income, so many friends, relatives, and pupils, in order to bury himself in a Poor-school, situated in a remote corner of the world, destitute of any regular source of income, unsupported by the State, and depending only upon the sympathy of a few individuals, who at any moment might change their mind, and drop the whole concern. Suppose that were the case, where then was he to go with his wife and family? Could it be wise, could it be God's will, thus to throw away the benefits which Providence had so abundantly bestowed upon him, and to change his prosperity for poverty?

Only a faith like Mr. Zeller's, that shrinks from nothing, could stand the shock of such assaults, prompted as they were by love and friendship. He accepted the call, and he did so in the firm conviction that it came not from man but from God. People who weigh everything in the scale of profit and loss, cannot understand how such a decision could proceed from a wise and prudent man. Nor is it intelligible even to those, who, though taking higher ground than that of mere financial calculation, yet know no other gauge for their duty than what appears to them to be the most expedient for the moment. Mr. Zeller's conduct can only be rightly understood and appreciated by those who know what it is to act upon principle. There were many instances in the life of our Saviour in which His conduct, viewed only in the light of human wisdom, must have appeared very

foolish to His friends. What an excellent sphere of useful and blessed labour did the great Teacher of the ignorant, the Consoler of the mourning, the Healer of thousands of unfortunate and wretched sick persons, seem recklessly to throw away when, of His own accord, He gave Himself up to His enemies, to be put to death, and thus deprive a whole world of the blessed influence of His wonderful person! Mr. Zeller's first question in the matter now before him was not what appeared most useful to himself or to his friends, but what was most conformable to the pattern of self-sacrificing love, which the divine Redeemer, by whose blood he himself had been saved, had set before him.

His conduct in this matter had a close connexion with his inward Christian life, with his soul's relation to the person of Christ. During his stay at Zofingen a great change had taken place in his heart. Before that period he had always felt a certain emptiness in his bosom, a want of peace and satisfaction which he could not account for. In his childhood he had been privileged with a religious education, which had taught him to accept the narratives of the Bible with all the simplicity of a child's faith. Even as early as his fifth year, when lying one morning on his back on the green flowery carpet of a hill side, and looking up to the bright blue sky, he received impressions of the greatness and omnipotence of God, which he remembered even in his old age. Two grandmothers, whose piety must have been exem-

plary, contributed greatly towards planting the first feelings of love and gratitude towards Christ in the child's heart. Even when an octogenarian he would recall, with a feeling of holy emotion, how his grandmother at Felbach used to put him to bed, and pray with him till he fell asleep; and how his grandmother at Böblingen used to tell him about the love of Jesus, the Saviour of the world. And in the last year of his life one could hear the grey-headed man often say to himself, as in benediction :—

“ O Grandmother of Böblingen !  
O Grandmother of Felbach ! ”

But these tender impressions of piety and love were buried under the rubbish of rationalistic theories and infidel doctrines, which he acquired when a student at the University of Tübingen. The light conversation which then prevailed among the students had a sad effect upon his mind. It is true, his strongly-developed moral character prevented him from lapsing far into sin; but his childlike faith was all but torn to shreds, and scarcely anything was left but the thought: “ Still I am a creature of God, and God pitieth all His works, from the beginning of the creation.” And God *did* pity the poor wandering sheep. Through the instrumentality of some good friends, such as Handel and Blumhardt, he was brought again to the way of truth. But he still continued to experience something of the deadening, paralysing effect which infidel error leaves behind, even after it has been

abandoned. He felt he had not yet regained the good sound theology of his Böblingen and Felbach grandmothers. In this state of mind he came to Zofingen. There he was a regular attendant on public-worship, and a faithful observer of family-worship; he was considered to be a decidedly Christian man; he was himself a teacher of the orthodox doctrines of the Gospel; he was the centre and soul of an extensive sphere of usefulness, and the cause of the conversion of many an erring fellow-sinner. Yet, notwithstanding all these things, he felt inwardly unhappy and unsatisfied. He felt he lacked something; but what that was he was unable to tell. In this state of mind he fell in with a poor man, a mechanic, a man who could neither read nor write, but in whom he observed a profound knowledge of the truths of God, a purity of heart, an amiable simplicity of faith, and a constant joy in Christ, such as far surpassed his conceptions, with all his learning. An intimate friendship sprung up between him and this good man. He soon perceived the cause of the difference between them. Mr. Zeller at that time knew Christ, and loved his doctrine; but his humble friend knew the doctrine, and loved Christ. After this the unlearned joiner would often be found in Zeller's study, engaged in studying the Scriptures, and in prayer. The unlearned man was the teacher, and the learned one his pupil. Nor was this instruction in vain. Mr. Zeller learnt that true Christianity does not consist in the knowledge

of a *thing*, but in the love of the heart for a living *Person*, namely, Jesus the Son of God.

Now, this truth, so simple yet so rarely understood, and still more rarely practised, no sooner sunk into Zeller's heart than it made him perceive that Christ is glorified most when love goes out to seek and to save the lost, and bring them to Him. It is true he saw plenty of lost people at Zofingen; but he saw plenty of able and right-minded teachers too, who were prepared to take his place, if he left his situation. But who was willing and prepared to go to the thousands of lost children that crowded the hamlets of Switzerland, the back streets of the towns, and the dens of the begging vagabonds? Even the opposition which his call to Beuggen met with on the part of everybody proved that nobody wanted to go there; and where nobody would go, there he felt *he* must go. This, he was convinced, was the course which Jesus would take, if in his place—"He who, though he was rich, yet for our sakes became poor, that we through His poverty might be rich." With this pattern of self-sacrificing love before him he could not take up the scales to ascertain which course would be the most profitable to himself. He now saw clearly that his conversation with his friend Spittler behind the Münster-Kirche was no mere accident. He also realized how his divine Master had since then gently led him on, step by step, in a way scarcely noticeable by himself, to this arduous but noble and important task. And now

that, without the slightest effort on his part, the call came straight to him, and to nobody else, he could not but discover the voice of the Lord whispering into his soul: "Arise and go to that place; for there I have a work for thee to do. Be strong and of good courage; for I will not fail thee, nor forsake thee."

So he accepted the call with a joyful heart; and when asked by his friends what the capital was with which the Institution was to be founded, he pointed them to four Texts of Scripture, which he called his school-fund. They were:—

1 Timothy ii. 4. God will have all men to be saved, and to come unto the knowledge of the truth.

Mark xvi. 15, and Matt. xxviii. 20. Go ye into all the world, and preach the Gospel to every creature; and lo, I am with you alway, even unto the end of the world.

Luke xviii. 16. Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of God.

Matthew xviii. 5. Whoso shall receive one such little child in My name receiveth Me.

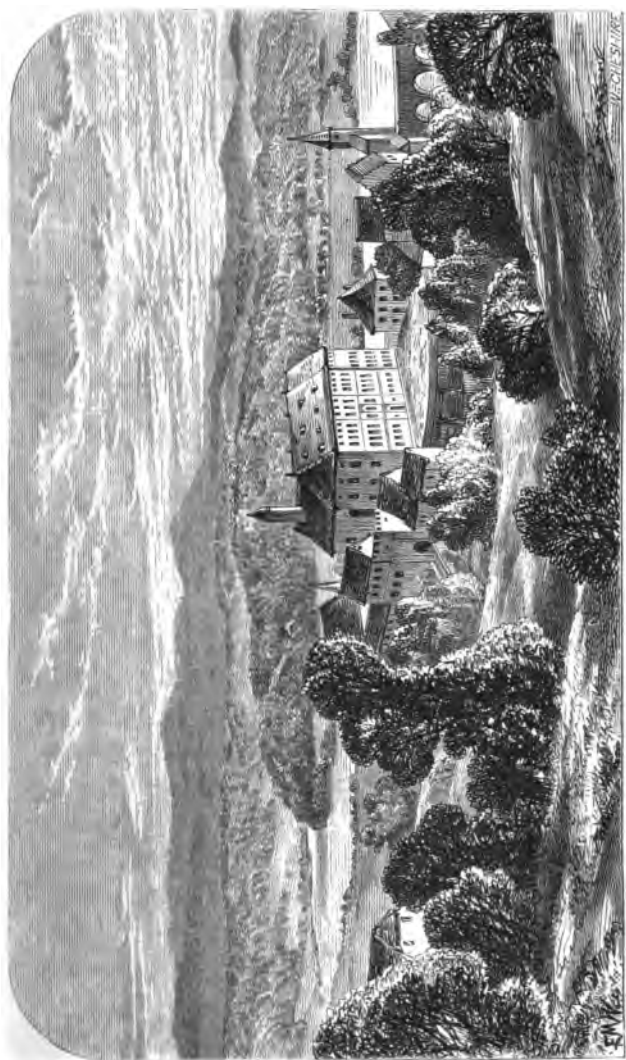
He never repented the step. When an old man he wrote: "Of the fifty-seven years which I have lived as a teacher, the thirty-seven which I have spent at Beuggen have been the happiest."

## IV.

### OBJECT AND ORGANIZATION OF THE BEUGGEN SCHOOL.

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THUS the house-father for the new establishment was found; and so also was the house-mother. The professor's widow, already-mentioned, Mrs. Fäsch, resolved to devote all her life and strength to this work,—to descend from her high station in society, and take her humble place as a mother among the children of the poor. Nor was she a novice in this kind of labour. For some time past she had been accustomed to assemble a number of poor children at her country seat, to train them for a useful life on earth, and a happy one in heaven. On the 1st of April, 1820, she left her charming grounds at Riehen never to return again, and entered the solitary castle of Beuggen, which had now been made habitable. Seventeen days after, Mr. Zeller arrived with his family. Their first night was spent in a room where the plague had raged most. Here he threw himself on his knees by the side of his wife, thanked God with tears for His faithful and wonderful leading, and prayed that He might turn this place, once the abode of misery and death, into a house



THE POOR-SCHOOL AT BEUGGEN.





of life, peace, and joy, to many lost and wandering souls.

The society resolved to commence operations with ten young men, and from twenty to thirty children, all of whom were already chosen. School instruction was begun on the 15th of May. The pupils were of all ages, from the young man of thirty to the child of six; and of all descriptions—able and stupid, kind and cross, cheerful and desponding, well instructed and altogether ignorant, clean and dirty, grateful and insensible. It took some time to examine them so as to be able to classify them. They were then divided into two schools, the upper one for the pupil-teachers and the elder boys, and the lower one for the children. Meanwhile Mrs. Fäsch had taken measures lest her numerous and increasing household should be destitute of furniture. She had opened a large room in her house at Basle for storing gifts that might be sent in, especially for articles of furniture. Gradually a good collection was gathered, but numerous articles were still wanting. Then Mr. Spittler stepped in with his inventive genius. He made a little book of blank leaves, with headings written on the top of each page, such as *Parlour-furniture*, *Kitchen-utensils*, *Earthenware*, &c. He sent this little beggar from house to house, and each person wrote down the name of the article which he was willing to give. Thus every subscriber could see what had been given already, and what was still wanting, and many

a 'one was thus reminded of gifts which perhaps he would never otherwise have thought of. In many houses the little book was sought for a second time, and thus the good house-mother of Beuggen Castle found herself in due time provided with all the implements that were required for carrying on her extensive household. Nor was Mr. Zeller overlooked in his capacity of schoolmaster. There was a page in the book set apart for school articles, and it was soon sufficiently filled to meet the wants of that important department.

So the ark, with its various inhabitants, both clean and unclean, was launched. And at the close of the first year it still floated along as prosperous as ever. "Twelve months ago," Mr. Zeller wrote in his first annual report, "we had nothing but this house with its empty rooms. It is now inhabited by seventy persons, forty-seven of whom are children, and thirteen pupil-teachers. We have hired twelve *jucharten* (about sixty acres) of land. One part of it is in grass, a second is in potatoes, and the third is an orchard. Thus we eat what the hands of our pupil-teachers and elder children have cultivated, and what God has blessed. We have now three horned-cattle in the cowhouse, and three beehives in the garden. Sixteen sheep, watched and cared for by one of our children, wander about on heath and meadow. Their wool clothes the brethren and the children. The younger boys spin; some of the brethren and the older boys weave the

wool, and our tailors make coats of it. Some of the brethren are our shoemakers, others our joiners. Thus we labour together as one family. As to corn, leather, flax, thread, linen, and timber, we must buy them. But the expenses have been comparatively little, for the Lord helped us in a wonderful and glorious way, so that all could be covered by the voluntary gifts of our friends. He has not for one week allowed our box to be empty. In short, we, the seventy inmates of this house, may in truth say: 'The Lord hath done great things for us, whereof we are glad.'"

These few lines give an interesting view of the method of training and teaching which Mr. Zeller adopted for the pupil-teachers. They received their school-instruction in the forenoon, and their afternoon was spent in farming, gardening, and handicrafts; while the children who had spent their forenoon in labours of the same kind were taught at school. Mr. Zeller wanted the young men to accustom themselves to the most humble employments, and sometimes even to hard work. They were thus ever reminded that they were destined to be school-masters of poor children, perhaps in the most miserable hamlets of remote districts, where they were to be poor with the poor, living upon small salaries, and obliged to earn part of their livelihood with their own hands; and where, perhaps, they might have to thatch the roofs of their cottages, repair their furniture, dig their potatoes, and mend

their coats. Thus at the outset they were inspired with a spirit of humility. And this was in perfect harmony with an article of the Beuggen programme, which was as follows:—"Young men who from bodily or financial needs seek for a place of refuge, or such as want to escape from toil through the medium of a schoolmaster's situation, or such as only want to obtain so-called accomplishments in order to try their fortune as schoolmasters in the world, are not fit for our establishment."

The principle expressed in these words was maintained by Mr. Zeller with iron perseverance during his whole career. "We give them," he says, "such simple teaching that no rich community shall, by alluring offers, call them away from poor communities." This method of training kept the little band clear of unfit members. Their number seldom surpassed fifteen. They came mostly from the farm or the workshop. Mr. Zeller at first hoped that Christian young men of the middle classes, and even of still higher ranks, might come and devote their lives to this humble but useful labour in the vineyard of God. He soon gave up that hope, as he found that rich young men preferred admiration of his self-denying example to imitation of it. So he was left with young men of the peasant and operative classes. Now among these there were not many who at once proved fit for the purpose. It took a good deal of trouble to ascertain whether they ever would be fit at all. Some came with

hearts glowing with the love of Christ, but destitute of any talent whatever for teaching. Others came possessed of everything required for a good schoolmaster except a warm loving heart. Mr. Zeller soon found it necessary to introduce a strict system of probation, sometimes for an indefinite time, as he had fallen into the mistake of accepting young men too quickly. His motto was, "Better no schoolmaster at all than a bad one." For providing the poor people with bad teachers no establishment was required. But if he could only bless a few hamlets with well-trained, able, and truly Christian schoolmasters, he thought it would be worth all the trouble and sacrifice he was willing to undergo.

The working of the establishment, as organised by Mr. Zeller, was characterised by activity, order, and a thoroughly Christian spirit. Perhaps it will not be out of place here to give a description of the proceedings of one day, copied from one of Mr. Zeller's first reports. It will give the reader at the same time an idea of the style of writing by which that highly gifted and simple-hearted man made himself so popular:—

"At five o'clock in the morning a hymn, sung by some pupil-teachers, awakes the whole household. Then the fifteen bedrooms are all astir. Ninety human beings rise, and ninety beds are made. A short prayer is offered up in each bedroom, and each is ventilated and cleaned. The washing takes place in divisions at the fountain in the yard.

"Precisely at six the bell rings for breakfast for

the pupil-teachers and the children. It consists of warm soup. Half an hour later the bell rings the servants of the house to their breakfast. If the weather be fine, the elder and stronger boys go with their overseer into the garden to work till seven. The lesser boys and girls, divided into two rooms, remain under the care of a teacher and learn their lessons, or write, read, draw, and prepare themselves for school.

“At seven the bell calls the whole household,—workpeople, pupil-teachers, children, and servants,—into the large schoolroom for family worship. We sing a few verses; we offer up a prayer to our common Father and Lord. Then we read a portion of Scripture, from the Old and New Testaments on alternate days. Sometimes opportunity is given for confidential conversation; other times for a more regular address. With a verse of a hymn and the benediction we disperse each to his work.

“At eight, our overseer of the work collects twenty-five boys, and, having distributed the work among them, he goes with them to the garden or the field, where they labour till dinner-time. They plant, sow, hoe, chop, dig, manure, weed, pick up stones, clean the roads, and thus cultivate the land in the sweat of their brow. Most of the boys like work. They do it with joy, and make evident progress in aptitude, adroitness, and skill.

“At the same hour, viz. eight o'clock, the two female teachers assemble the band of girls in the

workroom, and form them into three circles for sewing, knitting, and spinning. Here they labour to meet the wants of the household by mending, and darning, and cutting, and sewing, and preparing the material of which our simple clothing is to be made. Meanwhile other girls carry water, and perform various domestic labours. During the work the girls sing their work-tune, or a conversation is entered into about the portion of Scripture that was read at prayers, or a story is told, or every one works away in stillness.

“Meanwhile the house-mother goes to and fro, up and down the stairs, from roof to cellar, and from the kitchen into the garden and the washhouse, and looks after the business of the great household. Thus matters go on till dinner-time.

“Whilst everybody is engaged in the garden, the field, and the house, the house-father assembles the pupil-teachers and the elder boys in the new school-room to teach them. In one class the German grammar is taught, while in the other the pupils are engaged in writing. Then arithmetic is practised, either mentally in five or six circles, or with the aid of slates in three classes. Further, the method of country-school teaching is taught and discussed; or the doctrine of the kingdom of God is treated of; or spelling exercises are held in one class, and the organ played in the other. Finally, geography is taught, or singing is practised, either in united or separate choirs, during which the written exercises are perused and corrected.



“At last, a quarter before twelve the bell rings for dinner, and the forenoon soon draws to an end. This meal is preceded by a hymn. The guests, large and small, are placed at four oblong tables. A verse is sung to return thanks after dinner. Then the pupil-teachers go with the elder boys to the workshops, to the field, or to the garden till four o'clock. The little children, boys and girls, have an hour for playing in the spacious yard, under the supervision of a pupil-teacher.

“At one, my friend, Mr. Barner, rings the bell, and, accompanied by five pupil-teachers, who act as monitors, and are changed each month, he proceeds to the schoolroom, where all the little folks are assembled. The teaching is opened with a hymn or a prayer. Mr. Barner tells them a story from the Bible, or some good book. Or the texts and hymns which were learnt by heart are said in eight circles, or grammar is taught, or a tune is dictated and written in the books. This is the commencement of the teaching of the children. Then writing is practised on slates. The bigger children write letters or exercises which are dictated to them; the lesser ones copy the diagrams that are suspended on the wall. They also exercise themselves in writing with ink from copies. Then arithmetic is taught. Finally the children are exercised in reading, each in their turn: the younger ones from reading-tables; the elder ones read, in a separate room, the Book of Sirach.

"At four, the bell rings for the *Abendbrodt* (afternoon lunch). Led by their teacher, the children walk, to the singing of a hymn, from the school to the dining-room, and stand in order. After the hymn, each one receives a piece of bread, often with some fresh or dried fruit. The pupil-teachers receive bread, with must or milk.

"At five, the bell rings again for labour, which lasts till seven.

"At six, those children who, as catechumens, are being prepared for their first participation of the Lord's Supper, are called into the parlour of the house-father, and receive, in a private class, but often in the presence of some of the adult inmates of the house, preparatory Biblical instruction. On Wednesdays this hour is devoted to a Scripture-reading meeting for the whole household.

"At seven, the bell rings for the supper of the children. The house-father walks with the catechumens to the dining-room. While passing the various work-rooms the procession gradually swells by the addition of the other children. After a short prayer pronounced by the house-father, the children partake of their broth, a verse is sung, and they go to their bedrooms, under the charge of the bedroom-superintendents. Each superintendent prays with his children, who, tired with the day's work, soon get into their welcome beds.

"At eight, the adult members of the household partake of supper. After supper, the house-father

or his assistant reads a portion of ancient Church history, or of more recent intelligence concerning the progress of the kingdom of God. Sometimes also a portion of some interesting book is read. During the reading the hearers, seated round the table, are engaged in various kinds of domestic labour.

"After nine, the members of the family are once more assembled in the large schoolroom, where the day is closed by a short word of edification and by prayer.

"Such is the routine of one day amongst us. Where there is so much labour day after day, without the usual recreation which other families may indulge in,—where, from five in the morning till half-past nine in the evening, there is continuous work, the Word of God is like a refreshing and cooling draught in hot summer weather, or a fertilising shower on a parched field, or a light on one's path. And where there are so many people together, that Word is an indispensable instructor. I am sure our dear friends cordially wish us all these mercies, and have no doubt that we, from experience, know what they are."

So much for the order of the day as it was introduced by Mr. Zeller forty years ago, and is observed till the present time at the Beuggen establishment. Certainly time is not passed there in idleness. What must, above all, strike the visitor, is the humble simplicity that pervades the whole organisation. There is not the slightest attempt at show. Nothing

but what poor children should learn to aim at is put before them. Their education is confined to what they will need in the humble sphere of life which Providence has destined them for. Perhaps, in the opinion of some, a little more time might be allowed for play. But it is questionable whether it would be wise to accustom children who will have to work hard in later life to much recreation, especially as it certainly is not required for health's sake, since they have plenty of bodily exercise in their garden and field labour. Their blooming countenances, and happy, merry looks, tell that their day's work itself is their pastime.

## V.

### A GLANCE AT THE HISTORY OF THE SCHOOL.

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THE second year of the Establishment's existence, though gratifying as to its results, was marred by a sad loss: the death of the excellent house-mother, Mrs. Fäsch. "How could I be silent," Zeller writes, "about our dear, venerable house-mother, who, notwithstanding her great age and her weak body, would sit all day on a humble bench, from love to Jesus, among a band of little children, teaching them to work? She has now left us to go to her happy home above. For some days her love to the poor boys, and her uncommon faithfulness to her duty, kept up a strife with her increasing illness. At length pain and weakness forced her to her sickbed, which soon became her deathbed. But what a deathbed! Such quiet patience; such gratitude for every trifling service of love; such bright, joyful faith; such divine peace in the reconciled heart; such participation of the love of Jesus; such home-sickness towards the heavenly fatherland I never witnessed before in a dying saint. My friends, I have seen that it is worth our while to serve the Saviour

faithfully, to give up our hearts to Him in faith and love, and to spend all our strength in His service."

The place of this good and noble servant of the divine Master was taken by Mr. Zeller's wife, who henceforth extended her maternal care, hitherto bestowed exclusively upon her own family, to the whole household, and during a period of thirty-two years proved a worthy successor of that rare pattern of self-denying Christian love.

Though, on the whole, the forty years during which Mr. Zeller conducted the Establishment were years of prosperity and happiness, yet he had his share of this life's thistles and briers, and sometimes it was a hard task to drink the cup that was put before him. The permanency of the Institution, occupying as it did a building which might any moment be claimed by the Prince of Thurn and Taxis, was very uncertain. "We are like birds sitting in the branches," Zeller used to say. Indeed, as early as the third year, a report was spread that the castle was about to be sold. It is hardly possible to describe the anxiety that this rumour, which on examination proved too well founded, caused to the poor friends of Beuggen. They did not know where to go with the eighty souls which were about to be deprived of shelter and food. "Our perplexity was very great," Zeller writes; "but the Lord heard the cries of the poor." Owing to the kind moderation of a princely benefactress the sale was put off, without

Zeller knowing anything about it. Nor had he made any effort to obtain that lady's interference. He experienced that his stay in the house was entirely dependent upon the faithful watchfulness of his heavenly Father; and each time, when a similar rumour was repeated, it only reminded him that every day he had, as it were, to take the castle afresh from the hand of God. His childlike confidence was never put to shame. Up to his last moment he saw the Establishment stand firm on the foundation he had planted it upon; and it stands there still, after a period of forty-four years, as a memorial of the power of faith and of the blessing of love.

Sometimes the purse of the Establishment was all but empty; and it seemed as if the dark picture of Mr. Zeller's future lot which his friends at Zofingen had put before him was about to be realised. One year the number of individuals who paid the board of children was so small that more than half of them were unpaid for; and out of the twenty-two pupil-teachers who were in the house, only two were paid for. Thus nearly two-thirds of this numerous household were entirely on the funds of the Establishment. Now, Mr. Zeller never went out to collect money; nor did he send anybody in his place. In the forty annual Reports which he wrote there is not even one line in which he asks the public for gifts. Such a thing as a list of regular annual subscribers he had not. A capital fund at the credit of the Establishment was not to be found in any

bank. It is true the Basle Committee greatly contributed towards keeping up the sympathy of Christian friends; but not one of its members had pledged himself to pay a deficit; and that there would be a tremendous deficit this year was, humanly speaking, all but certain. "We, too," Mr. Zeller writes on this occasion, "were for some time in anxiety. Misgivings about God's careful love would darken our hearts. But we were served aright, and put to shame; for unexpected gifts, contributions in kind, large and small donations, poured in so abundantly that we closed the year without owing anything to anybody, except love and gratitude. Among these gifts of love were the mites of the widows, the weekly savings of Christian industry, and the farthings of the sympathising poor, as well as the greater donations of liberal wealth. One benefactress sent us quite unexpectedly 1000 francs; a female friend left her gold chain in our box; and another benefactor presented us with two superb milk cows."

Financial difficulties are like the sting of the mosquito. They are painful at the time, but are soon forgotten. But the sting of slander goes deeper. It is like that of the viper, poisoning the blood, and aiming at the life itself. Even a man so simple, so inoffensive, as Mr. Zeller, could not escape its malicious assaults. One day in the year 1830 the *Appenzeller Zeitung* published an offensive article against the Beuggen Establishment. It was copied by other papers, both German and Swiss, and gave rise to a



series of calumnies and infamous reports which put the Establishment in such an equivocal light that the Government deemed it to be its duty to step in and place it under strict surveillance. Conscious of his innocence, Mr. Zeller treated all this very lightly, leaving truth to plead its own cause. Instead of opening a battery of counter-articles, he only expressed his joy "at the kind trouble" which the Government was henceforth to take, of inquiring into the state and proceedings of the Establishment, and thus putting the minds of the public at rest. "The accusations," he wrote on this occasion, "which several German and Swiss papers have for some time brought against our Poor-Establishment have had a much-desired and joyful effect. By an order from the highest authority we shall henceforth have the welcome opportunity annually of receiving a visit from two honoured representatives of the Government, a spiritual and a secular one, as legal witnesses of our labours; and through the medium of organs which have the public confidence we shall be able to carry the truth up to the steps of the throne, in the shadow of which we have, during ten years, enjoyed shelter, protection, liberty, and nothing but kindness. God be praised for this providential leading." The next year he wrote: "The annual visitation, which was instituted by the Government in consequence of the calumnies and defamations of the *Appenzeller*, and other papers, has proved a benefit worthy of our gratitude. Our

object and proceedings have by it become better known to our just and mild Government; and we have met with an acknowledgment such as we never had the pleasure of receiving before. The *Oberampt*, in consequence, has requested us to take in some scholars from a district where there are upwards of fifty homeless children, who live solely by begging. We have taken in two of them already. Thus it has once more been shown that truth is stronger than falsehood, and that rulers are not a terror to good works, but to evil. How could it be possible, that, after a time, either longer or shorter, it should not come to light where true honour is, and where true shame? Therefore nothing is more vain than the praise, as well as the disdain, of the world and its servants. One becomes gradually accustomed to them, as people who live at the roadside get used to the sound of the posthorn and the crack of the whip."

These and similar trials and difficulties, which reminded Mr. Zeller of the truth that to love is to suffer, were, on the other hand, fully compensated for by the heart-rejoicing experiences of the blessed effect of his good work. During the long period of his directorship the Establishment always contained from 105 to 115 individuals, of whom there were many who under his truly paternal, tender, and cautious, yet firm and serious, guidance, found the way from death to life; and there were none, so far as is known, who did not at least become better mem-

bers of society, if not of the Church. Zeller does not say much in his Reports about the results of his labour on the hearts and conduct of his pupils. In this respect he was like his friend Pestalozzi, who dreaded publicity, and ascribed most of his errors to his having too many panegyrists. Still grateful joy impels him now and then to tell his readers that some of the boys who are sent out are raised to higher situations, owing to their good conduct; that one of the girls has been appointed house-mother to an Establishment for the poor; that other girls have married respectable husbands; that others, who, after they left the house, had taken to a disgraceful life, unexpectedly wrote him to express their grief and contrition, and to ask his pardon. The tone of contentment, of enjoyment, of gratitude, in which he from the first to the last page of his forty Reports speaks of his work and pupils; the undaunted enthusiasm with which he, from year to year, continues to carry on his arduous labours, and the urgency with which he on every occasion presses the establishment of as many Institutions for poor children as can be founded,—all this, together with the unanimous eulogy of the whole band of German and Swiss Christian philanthropists, shows that his labours must have been crowned with unquestionable success. This may, at least, be said of his work among the pupil-teachers: that they were spread through the whole of the German population of Europe, from Cologne to the Crimea, where, on the shores of the Black

Sea, many a poor German and Swiss colony was living in ignorance and misery. "Twenty-one of our brethren," Zeller wrote as early as the year 1828, "are labouring among from 900 to 1000 poor children; while one of them, besides, is engaged in teaching other young men as future schoolmasters." At a later period some of them went to the German colonies in America and Asiatic Russia. To many of those poor emigrants the Beuggen schoolmaster combined in his own person the offices of teacher, minister, burgomaster, notary, and physician. And while he was thus as a fountain of light and life among them, he shared with them the privations and trials of their desert-life, contenting himself with a piece of dry coarse bread, and a draught of cold water, which was the only reward he could obtain for his self-sacrificing love. "As to the children," Zeller writes, "which have left our house and are scattered through the world, I find that, on the whole, only the grateful turn out well. Of course, I am not able to say how they are all getting on, nor whether some of them get on at all; but still I find, with joy and gratitude, that by far the greater number of them walk in the ways of usefulness, chastity, and honesty. It is true they may not yet have entered on the way of eternal life; for mere civil honesty and morality are not the righteousness which is of God. But still it is a matter of paternal joy to compare the

present condition of these children with the state of utter neglect, ignorance, and misery they were in when they entered our Establishment. God be praised for *every* improvement, for *every* change for the better, and for *every* good influence and stimulus. A successful education cannot be brought about by mere human wisdom and skill; and perhaps no phrase is more incorrect than 'the *art* of training' (*Erziehungskunst*). Every one who has experienced in the case of his own children how the success of their education is owing to innumerable impressions which are independent of parental, yea, of human, influence in general, will admit that success in the education of children who are not one's own, is much more the work of Divine grace, and of the Holy Spirit. I pray God to vouchsafe that grace to the 2000 children, among whom our brethren who have been sent out from this Establishment are labouring. We receive from time to time written and oral communications from those of our children who are now adults, and engaged in the bustle of life. They unanimously declare that they often remember the warnings and exhortations which they received at the Bible-class. Some urgently entreat us never to stop our biblical instruction, since they can assure us from their own experience that it will not be fruitless, though we may not be able to see the fruits at once. One of them writes, that, being on the brink of despair, he was about

to commit suicide, when he was kept back by recollecting what he had learnt from the Bible at Beuggen, though at the time he disliked it, and tried as much as possible to stay away when it was read. Another writes that the Bible, which he always looked upon with aversion at Beuggen, afterwards became a sting in his bosom, which left him no peace when committing sin, and drove him at length to the Saviour. Almost all of them agree that the 'third seven years' of their life have been the worst and most dangerous. This reminds me of that advice of my friend, Stephen Grellet, of Burlington, New-Jersey, United States, which he gave us at his last visit, viz., that we should try, if possible, to keep the children with us till their twenty-first year."

The good reputation which the Beuggen School possessed induced several municipalities and consistories to request Mr. Zeller to receive young convicts. Now, though a child of convict parents was sometimes taken into the Establishment, yet the Committee, after serious consideration of the matter, did not feel at liberty to admit children who had been before the magistrates. Want of fit accommodation was given as the chief ground of this refusal; and Establishments expressly organised for young malefactors, such as that of Mr. Kopf, at Berlin, and of Wichern, near Hamburg, were pointed out as more suitable for the purpose. Still it appears to me that

the Committee must also have been actuated by a perception of the dangers to which the Establishment would be exposed, if its youthful inmates were brought into close contact with young criminals. Not that Mr. Zeller doubted whether the power of the Gospel would be strong enough to rescue these deplorable victims of sin ; but he must have doubted whether his pupils would have sufficient power to resist the influence which intercourse with those young "adults in wickedness" could not fail to produce. Besides, it was undoubtedly to be feared that the Establishment would lose the sympathy and confidence of the public, if it could be said that it had become a reformatory for convicts. The Beuggen School might have suffered the same calamity which came upon General Van den Bosch's Dutch Agricultural Colony for the Poor, when it agreed to receive the paupers and beggars who were sentenced by the police courts, and boarded out by the Government. The number of its subscribers in one year dwindled down from 21,000 to 4000 ; and the Institution got into such disrepute, that, entirely abandoned by the people, it was only saved from utter ruin by enormous grants from the Government. In the sight of God there is certainly not much difference between private transgression and public crime ; but in the sight of man there is a sharp line of demarcation that distinguishes the one from the other. It would be useless to try to efface that imaginary line ; nor would

it be wise. Society must have a boundary drawn, beyond which evil may not go without incurring the penalty of public contempt and shame. This limit is essential to the existence of an orderly commonwealth. To permit individuals who have gone beyond that line freely and publicly to mix with those who have not yet proceeded so far, is, in my opinion, to give a dangerous blow to the foundation of social wellbeing. It may be desirable and necessary, of course, that convicts, after having served out their sentence, should return to social life; but this should be effected through some unnoticed channel, so that they may re-enter society in the form of unknown strangers, not stigmatised with the brand of public disgrace. And it is the noble task of Christian philanthropy to found Institutions where those dirty waters may be filtered before they are allowed to flow again into the social river. But such Institutions should be kept separate, lest the infectious deposit be carried into streams of purer water.

A glance at the programme of the Establishment, as laid down by Mr. Zeller at the commencement of its foundation, and carried out with faithful consistency during his lengthened leadership, shows that it was quite unsuitable as a reformatory for convicts. It contains ten articles, from which the following are extracted :—

1. Our Establishment shall not be an Institution



merely for instruction, but a place for training (*Bildungs-Anstalt*) in the form of a family, living a real family-life.

2. Nor is it intended to be an Establishment for mere civil or secular education; but a Christian school for training and instruction, on the foundation of the Prophets and Apostles, of which Jesus Christ is the chief corner-stone.

3. It is not a compulsory but a voluntary Establishment, founded by voluntary love, supported by voluntary contributions, conducted by voluntary persons, composed of voluntary human beings, destined for voluntary young men, who, stimulated by the free love of Jesus Christ, have resolved to devote themselves to his service among poor children.

4. It is not an Establishment for rich or well-to-do individuals, but for poor and indigent ones. Consequently the terms are fixed very low,  $6\frac{1}{2}$  *Louis d'or* (about 5*l.*) for a child, and  $12\frac{1}{2}$  *Louis d'or* (about 10*l.*) for a pupil-teacher.

8. The curriculum of the pupil-teachers is fixed at three years. In the first year they learn with the first or uppermost class of the children's school. In the second year they continue learning in that way, but at the same time begin to teach some of the elder classes as assistant-teachers. In the third year they continue teaching, and receive at the same time a coherent methodical introduction into their future profession as teachers of Poor-schools.

10. Finally, the Establishment does not seek its own honour, profit, or comfort; but the honour of the great Redeemer, the profit of the Kingdom of God, and the comfort and redemption of the poor. Accordingly nobody will continue in it except such as are willing to suffer privation, to sacrifice themselves, to suffer and endure, and gladly to give up themselves to service in the vineyard of Jesus.

## VI.

### SOME FEATURES OF MR. ZELLER'S CHARACTER AS A CHRISTIAN TEACHER.

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**A**N Establishment conducted in the spirit and for the object described in our last section, could not but obtain the protection, assistance, and guidance of Him, for whose honour it was founded. But to conduct it in that spirit a man was required like Mr. Zeller, whose character and life cannot be enough studied by those who want to know what it is to be a truly Christian philanthropist and teacher.

One of the main features in Mr. Zeller's character was his sincere piety, marked by a rare degree of humility, and a deep sense of his own defectiveness and utter dependence upon God. One need only read his Reports to be struck with the really touching frankness and simplicity of heart with which he every now and then speaks of his own faults and failures; and those who came into close contact with him assure us that as he appears in his writings, so he was in real life. "My friends," he would write, "all human works are defective, and marred by stumbling. I, alas! have to reproach myself with many faults and mistakes. Always we



CHRISTIAN HEINRICH ZELLER



have to learn the true thing, *i. e.* the meaning and will of the Lord, by doing our work better to-day than we did it yesterday; and by ourselves becoming better than we were before. When we are inspired by the desire of learning, and by the wish to mortify our own selves more and more, and honestly to serve the best, kindest, and most gracious of Masters, we always receive from His good hand more good than we, unworthy creatures as we are, are able to return to Him. But if we only come to Him with repentance, we *are* already received. The Lord resisteth the proud, but He giveth grace to the humble; yes, to the humble and contrite spirit. Oh, how often have I experienced that! May it strengthen and encourage my fellow-labourers! For we should have to wait too long were we to postpone serving the Lord till we commit no more sins. I could fill a whole Annual Report with a list of faults and failures. Nor will I promise that I shall never tell them. An honest account of our defects and mistakes might, perhaps, be the most instructive part of a Report. But this time we will rejoice and be glad, for we too have obtained mercy," &c.

"I therefore bow down before the holy God,—who is adored with the greatest reverence by those who stand nearest to His throne, before whose face they cover their faces,—and I confess that I have nothing to boast of in myself. For He has sought and found me a sinful man, who was sunk in the infidelity

and pride of our times, and lost in the vanity of this world. He sent me among the poor youth, and has, with a Father's love, kindly supported, protected, and pardoned me and this great household for so many years. And if I look at our natural darkness, at the power and extent of our inward corruption, . . . . great God! I cannot but acknowledge and confess that it is only through Thy great, all-exceeding grace that we still exist; that this House, notwithstanding all its great defects, still may be called a working-place of the Holy Spirit; that it still is a house of peace and not a hell," &c.

Even in his ripe age, when sixty-three, he refused not to accept a rather sharp criticism of his Establishment from a young acquaintance as "the smiting of a friend." "At Beuggen," this critic said to him, "word and action are often in contradiction. Superficial broadness there is often called profoundness. People there are anxious about forms before they have the thing. They talk much about the true method of proceeding, but proceed meanwhile very unmethodically." "Here," Mr. Zeller says, "our friend interrupted his discourse with an *et cetera*. I have only to say that, perhaps, much might have been added which would have struck our consciences harder still. As far as I am concerned, however, I am sincerely resolved to try more and more to cure these evils. But faults with which one has grown sixty-three years old do not yield except through a constant renewing of the mind."

Now such phrases would be simply disgusting, if they served only as cloaks for want of energy and skill. But Beuggen could, and up to the present moment can, be quoted as a pattern of activity and able school-training. Nor did Zeller fear to point to his work, when he was attacked on account of his piety and religious spirit. These attacks were not few, nor did they always come from indifferent quarters. "Everything at Beuggen," it was said by a certain party, "is sacrificed to Mr. Zeller's hobby, viz. Biblical instruction. Secular teaching is very scanty there. If matters continue in this way, the daily conversation at Beuggen will be composed entirely of texts of Scripture. The children will be able to tell everything about Cain and Abel, Jerusalem and Jericho, but nothing about Gessner and Tell, Basle and Bern. The Beuggen thermometer stands far too high above the freezing-point. Mr. Zeller and his friends are a set of pietists, fanatics, mystical people, and methodists."

Mr. Zeller used to bear up under these invectives with the greatest tranquillity. When called a fanatic or a pietist, he would say, with a smile, "It is not at all uncommon in botany to see plants wrongly classified." He even acknowledged the good intentions of some of his antagonists. For them he had always an answer ready. "Is it possible to be too pious? Is it possible to be too faithful to God and His Word? I think not. In this respect we have not to regret that we are doing too much, but too little. It



is true, experience teaches us that no human being, no Establishment, no Church can be guaranteed against the most deplorable decay, the most pernicious falling off in religion; and we too have need to watch and pray. But after the most accurate examination, I cannot see that there is too much of Biblical teaching amongst us. For we know in what condition and from what quarters our children come to us; but we cannot possibly know whither they will be scattered abroad after having left our Institution. And it is our dearest concern, and our most holy duty, to take care that, with reference to the one thing needful, they be not neglected, but carefully taught from the Word of God. There is no book in the world the contents of which are so rich, so important, so indispensable, and so applicable for the highest education of human beings of every age and of every rank. It is the compendium, the hand and house book of mankind. An Establishment which lacks Biblical education lacks what is essential to its object, that for which nothing else can be a substitute. He that is able to receive it, let him receive it. I cannot take back these words. And as to scientific instruction, if some should think that there is too little of it amongst us, I pray them to remember that we never promised, nor do we promise now, that we shall train up scientific men. This was never the object of our simple Institution. We would rather leave people without science at all, than give them half-learning

and half-knowledge. Half-learned men are the worst of all, and do the greatest mischief in the world."

To whatever cause this estimate of the value of learning and science may be ascribed, it could not be ascribed to want of learning and science in himself. He was an excellent Greek and Latin scholar, and his knowledge of history, both ancient and modern, was as profound as it was extensive. But this certainly makes his judgment about the excellency, the indispensability, and the educational power of the Bible all the more valuable. "When a School-director," he writes, "I used to read with my pupils the masterpieces of the Greek and Roman authors, and I read them with the greatest interest. But I cannot help declaring publicly that the pleasure of reading those heathenish authors cannot bear comparison at all with that which both the understanding and the heart receive from the perusal of the Holy Scriptures, if read with a thirst after truth, and especially if read with a company of receptive souls and in a circle of poor children. The best of the classics is like moonshine, when compared with the warming, penetrating, and illuminating sunlight of Scripture. It has always struck me that those amongst us who show no change or sign of improvement, are just those, who, though they have ears, yet use them not when the Bible is read. Many little children with us, through listening attentively, have received impressions which have caused them

to reflect seriously. Surely our daily reading of the Bible with the children is not overloading them ; but I am afraid it will prove an injurious overloading for young men to read the Greek and Latin classics, not *one*, but *four*, or even *five* hours a day."

Mr. Zeller's high estimation of the Bible and its influence upon the school proceeded from relevant causes. First, his experience of the insufficiency of Pestalozzi's principle caused him to look to the Bible as the only satisfactory corrective. Undoubtedly Pestalozzi's system of teaching and training was a great step between the unsubstantial and flippant teaching of the eighteenth century and the more solid, reasonable, and humane school-teaching of the present time. The great love for the people, "the poor people," which characterised Pestalozzi's life and all his undertakings, however unsuccessful, could not but deeply impress such a heart as Zeller's, nor could he fail to admire the genius which knew so well how to open up the Book of Creation to the children, in order to impress them with true ideas of the real nature of things. But a genius like Zeller's could not fail to discover the defect that lay at the bottom of Pestalozzi's system. Education by the mere contemplation of God's works in creation, even though conducted in the most tender and loving spirit, and by the clearest understanding, will never suffice to bring a man to peace with

God, with himself, or with mankind, so long as the fearful and fatal disease of sin dwells and rules in his nature. It will always prove insufficient to produce the desired effect, just as the placing of the most excellent and best-tuned organ before a performer whose hands are paralysed, or whose ear is untrue, will prove insufficient to bring forth harmonious sounds. Mr. Zeller perceived that a power was required mighty enough to enlighten man's eyes and to purify his heart, so as to enable him to look at creation in the true light, and to understand the invisible things of God by the things that are visible. This power he could only find in the Gospel of the crucified, sin-atoning, and risen Son of God. Thus, as Pestalozzi wanted the children, as it were, continuously to bathe in the rivers of creation, Zeller wanted them at the same time to bathe in the ocean of divine truth—the Scriptures. Nor was Pestalozzi opposed to this; he only lacked the required simplicity of sight to perceive how it could be effected. But he saw it realised at Beuggen, and he marvelled at it with joyful surprise. It was in July, 1826, that the patriarch visited Zeller's Establishment. Upon entering the House, his way on both sides was lined by a row of children and pupil-teachers, who welcomed him with a hymn. Moved to tears the venerable grey-headed man walked up the broad flight of stairs to the large school-room, and took his place at the teacher's desk. An oak-wreath was pre-

sented to him, but he put it on the head of Zeller's little son, saying in a voice almost stifled with tears, "Not to me! Not to me! This wreath becomes innocence!" He stayed four days at the Establishment, and inquired minutely into its organization and the spirit in which it was conducted. And what was the impression made upon his mind? When walking through the House he constantly said to himself, as overwhelmed with surprise, "What a power! What a power!" It is also asserted that, after having seen Zeller's work, he said, "I wish I could begin my labours over again."

This judgment of the grey-headed veteran in the noble army of educational philanthropists, whose whole life had been devoted to trying to reform society, was undoubtedly the highest panegyric that could be pronounced upon Zeller's work. It contained a plain declaration by the best qualified authority that Zeller had found the true principle, the right motive-power of real reform. Nor was Zeller himself unconscious of this fact. "My friends," he wrote, after having described the seven causes to which he ascribed the increase of pauperism in Christendom, "this sevenfold corruption gnaws at the moral and social well-being of millions of our fellow-creatures. As long as it continues untouched, no reform whatever will bring better times. Make better men, and you will have better times. Three hundred years ago the cry was for Church-reform.

Nowadays everybody wants State-reform. Very well. But what about heart-and-life-reform? Would to God there were as many life-reformers at present as there are political reformers! Various means for improving the condition of society are proposed. I expect greater results than all these plans will produce, from the faithful imitation of that beautiful example depicted in a picture on the right-hand side of the main entrance to the Town-hall of Basle. It is the example of Jehoshaphat, under whose government 'they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.'"

Very touching is the humble confession with which Zeller introduces his appeal to his fellow-labourers among the poor people, not to suffer the Bible to be taken away from the schools: "I must admit that sometimes, in moments of despondency, I have been tempted to exclude Biblical instruction from our system. I confess this weakness with shame, hoping that many of my fellow-labourers will be encouraged to read and to explain the Word of God to the children, even should no fruit be perceptible. Perhaps this despondency would not have pressed so heavily upon me, had I not often, confident in my supposed dexterity in teaching, neglected to prepare myself for the Bible class by secret prayer to the Saviour, who is the door of his sheep. Consequently, the door-keeper, the Holy

Spirit, did not open the door, and I fell into unmeaning verbiage and mere words, by which no impression was made upon the heart, and the sheep did not know the strange voice. The Word of God is far too good and holy for such barren expositions. But it is as a refreshing draught from the everlasting fountain when it is administered pure and clear, with a believing heart, sanctified and strengthened by prayer. Deeply convinced of this truth, I hereby declare that I know no substitute for Biblical instruction; that I consider the withdrawal of the Bible from the schools as a sin, and that I look upon any school where such robbery has been committed as stricken with the judgment of God."

Another cause of Mr. Zeller's strong antipathy to all teaching and training which were not based upon Scripture, was his knowledge of the alarming condition of the great bulk of the popular schools, and of the godless spirit in which popular education was conducted by the great majority of the teachers of his time. "There are hundreds of schools," he wrote, "from which the Word of God has disappeared. In its room, the words of ancient and modern heathen are heard, together with a number of dry, poor stories, songs, fables, and 'Children's Friends;'<sup>1</sup> but the Divine Friend of children is not permitted to enter. Everywhere complaints are

<sup>1</sup> A name for a certain class of school-books much used in German schools at that time.

heard about the degeneration of youth into looseness and irreverence. Can it be otherwise? The person of the crucified Saviour is caricatured; His Word is twisted; His deeds are depreciated; calling upon His name is pronounced idolatry; prayer is brought down to a mere formal exercise, and the daily reverent reading of the Bible is made impossible by overburdening the school with an innumerable load of sciences which must be taught. The poor children are told to cover themselves from the terrors of the last judgment with the ragged cloak of their own virtues. Pride in their own strength is forced into them, and self-reliance is praised as a virtue. They are taught to despise what was counted holy by our fathers, and never should have been counted unholy. They are taught how to organise and govern States before they know how to tame and control their own lusts. They hear rebellion lauded, and murder approved of. And this Babylonish kingdom is called the kingdom of God!"

"For thirty years," he wrote in 1831, "the youth in many both of our higher and lower schools have been defrauded of right teaching, and those who have committed that outrage upon them have been looked upon as the most distinguished teachers, and have been the best remunerated. The most insipid twaddle has been called moral and religious doctrine, and schoolbooks, either with subtle omissions or impudent contradictions, have been introduced by the



Government. Instruction in history, that record of Divine justice and human error, has been taken advantage of to stir up the national pride, and to disseminate the most pernicious maxims and most alluring sophisms. And, to crown this teaching by example, some teachers have even been found in the ranks of the rebels against both Church and State, whose benefits they had formerly enjoyed. Such are the effects and fruits of a godless education, and of an apostasy which destroys our domestic life, desecrates the Church, and makes the kingdoms shake to their foundations. And yet some laud the 'beautiful time in which we have the privilege of living'! Others, in their inconceivable blindness, even liken the rebellious spirit, which at present revolutionises so many countries, to the pentecostal spirit. While others again are so impudent as to exclaim in a public journal: 'Man should find his consolation, his joy, and his strength, with Goethe and Schiller, in the lively, joyful, and blossoming world of poetry. For what Homer was to the ancient Greeks, and what the translation of the Bible by Luther was to our forefathers, Schiller and Goethe must be to us. Let there be no thought found in our literature which is not penetrated by their breath, and let youth stammer its first feelings, its first childlike resolutions in imitation of them.'"

Such doctrines Zeller calls "the evil spirits of our age, which go not out but by praying and fasting. I

do not mean such fasting," he says, "as consists in doing one's self bodily harm, or in bowing the head as a bulrush, or in lying down in sackcloth and ashes. I mean such fasting as consists in giving up one's easy life for the cause of God, and in descending to the spirits which are in prison,—*i.e.*, to the neglected, degenerate children of poverty and misery, in order to break to them the bread of God which has come down from heaven, and to lead them into the abode of peace and righteousness and joy through the Holy Ghost."

Of course the man who preached such doctrine was called a fanatic by men clothed in soft raiment. But where the world at large, and the schools for youth in particular, are in such an unchristian state, surely a man who unfolds the banner of the cross as the only safeguard, and holds up the Bible as the only true weapon against imminent danger, must be looked upon as a noble hero, whose "fanaticism" is a blessing to his country. No wonder, indeed, that Mr. Zeller, after having himself given the example, left no opportunity untried to incite his friends to found Christian schools, and, above all, such establishments for poor children as his own. Many a page of his writings is filled with urgent exhortations to this. He describes in vivid colours the utter destitution and ignorance of the poor youth. He appeals to the consciences of preachers and teachers to induce them to train and support

Christian young men as schoolmasters. He exults with enthusiasm when he hears that, in any part of the world, a reformatory, an asylum, a school for poor children has been established in a Christian spirit. He gives lists of them. He classifies them. He beseeches the Christian public to increase their number, and to support them liberally. Instant in season and out of season, he leaves his friends no rest till he sees them at work for the poor. A German author, who published a book on crime and criminals, stated, from official documents, that the number of imprisoned malefactors in Germany at that time amounted to 20,000. He proposed to build a chain of establishments from the bank of the Rhine to the shores of the Baltic, and to gather into them the offspring of those wretches. This proposal was enthusiastically received and seconded by Zeller; and he contributed not a little towards its realisation. It is calculated that not less than between forty and fifty establishments for the poor have been erected in Switzerland and Germany, on the model of the Beuggen school, in consequence of Zeller's incessant exhortations and appeals.

Still the system was neither his hobby nor his idol. If the poor children could have been rescued without the aid of establishments, none would have rejoiced more than Zeller. "I thank God," he wrote in 1829, "that so many refuges have been opened from the Baltic to the Lake of Geneva. But, dear

friends, the establishments are not sufficient, and but for God's gracious care they might even turn hot beds of corruption. I therefore beseech you not to rely on them, and least of all on the large ones. To strike at the root of the evil, the rescuing of neglected children must become a concern of the *Christian family*, and their education must be carried on in the Christian family circle. If in each community only two or three of the poorest children were trained by a Christian schoolmaster, or some other head of a family, something good would be effected. A married couple could easily, and without much expense, take two or three children; for their support would not cost so much as the indulgence of a besetting sin. Only a few voluntary subscribers would be required to enable a poor head of a family to share his bread with the miserable. Thus gradually all existing establishments for training poor children would be superseded. What is the reason there are no children from Steinthal in our establishment? Because so long as the Spirit ruled in Steinthal, through that man of God, Oberlin, no child was neglected in the community. And how was it that there were no neglected children at Steinthal? Because there were always some married couples there who voluntarily took the orphans of their deceased neighbours."

These and similar hints were not without their effect. Some time after this last appeal a Christian family, not far from Zürich, requested Mr. Zeller

to send them a child. One of the most wretched children, a fatherless and homeless girl, was selected from the Beuggen family, and transferred with joy to her new home. "Would to God," Mr. Zeller wrote on this occasion, "that fifty other families would do the same! The expense of a whole establishment would be saved, and the work be, perhaps, better done."

## VII.

### MR. ZELLER'S LAST DAYS—THE PRESENT STATE OF THE SCHOOL.

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SUCH was the work and such the spirit of a man whose name is only known in the comparatively small circle of Christian philanthropists, but who, had he only served some earthly king on the field of battle, would have earned a celebrity equal to that of the greatest heroes. Nor did he limit his labours within the narrow sphere of Beuggen. It sounds almost incredible, yet it is a fact, that this man, who had upon his shoulders such a laborious work, could yet find time to issue various works on education and school-training, which are highly appreciated by teachers of all classes and countries. His excellent little book, 'Lessons of Experience for Christian Teachers of the Poor,' has been since 1854 recommended by the Prussian Government in its regulations for the organisation of evangelical seminaries. But among all his writings his excellent *Monatsblatt von Beuggen* ("Monthly Journal of Beuggen") undoubtedly ranks foremost. This paper consists of eight quarto pages. Various religious subjects, both doctrinal and practical, are discussed in it in a popular style. Mr.

Zeller conducted it for thirty-two years, chiefly with the intention of making it serve as a medium of correspondence between the establishment and the brethren who were labouring in various parts of the world. It is still continued by his excellent son and successor, Mr. Reinhardt Zeller. Perhaps there never was a periodical published in the German tongue which had such an extensive and beneficial influence upon school and family life. Wherever there is a Christian philanthropic establishment, or a Christian school, or even a Christian family taking interest in philanthropic pursuits in the south of Germany, Zeller's 'Monatsblatt' is to be found in the library, in the study, or on the book-shelf of the parlour.

I am not able to give statistics of the income and expenditure of the Beuggen establishment. It is, so far as I know, the only charitable institution in the world supported by voluntary contributions which publishes no list of subscribers or balance-sheet. Nor has a balance-sheet ever been asked for during all the years of its existence. Mr. Zeller himself, and the twelve worthy and venerable Basle gentlemen who formed his committee, were the balance-sheet. And so the establishment continues to this day, cordially supported by voluntary gifts from all quarters, while only a few know how much comes in or how much is wanted.

Mr. Zeller's excellent wife was about ten years younger than he, yet he survived her two years.

She died in 1858, at the age of sixty-seven. She had five children when, with joyful confidence in God, she followed her husband to Beuggen. Here she gave birth to other six. But the care of this large family did not make her shrink from taking the superintendence of a household of about a hundred and twenty persons. "During thirty-eight years," Zeller wrote after her funeral, "she fulfilled her arduous task with such faithfulness and activity, that she was the soul of the economical department of our establishment. But she was more than that. She also assisted in the education of five hundred and seventy-two poor children, and two hundred and forty poor pupil-teachers. She attended them both in health and sickness, and stood by the death-beds of many of them. Such was her self-sacrificing love, that I may point her out as a blessed pattern of a Christian house-mother."

"Repent ye therefore, and be converted, that your sins may be blotted out. This commandment of God is chiefly . . . . . ." Thus ends a portion of an article on Acts iii. 19-21, in the June part of the 'Monatsblatt' of 1860. They were the last words that came from the pen of the venerable patriarch. It was ever his prayer that God might spare him the misery of decrepit old age, and permit him to die in harness. This desire was vouchsafed to him. On the 11th of May, 1860, he conducted the morning prayers of the whole establishment, and the Bible-class of the pupil-teachers. This was his last work.



Inflammation of the lungs laid him on his dying-bed. He was aware of his condition, but no fear or doubt troubled the happy calmness of his soul. During seven days he lay quiet and still as a child on the bosom of its mother. But on his last night he seemed to be inspired with a spirit from on high. With extraordinary bodily exertion he spoke, both consciously and unconsciously, words of spirit and power, which made an undying impression on the bystanders. "Do you know Jesus still?" some one asked. "How can you ask that?" was the reply. "I stand in a personal relation to Him, which has lasted for years, and has never been interrupted. Jesus Christ is the only true foundation. Whoever lays another foundation cannot stand,—he is condemned." He spoke a few words to the pupil-teachers. He blessed the children. Once more he opened his kind eyes. Then they were shut never to be opened again. He died on the 18th of May, 1860, at the age of eighty-one.

It must have been a touching sight when, on the 20th of May, seventy children and fifteen pupil-teachers, together with a band of more than a hundred friends, gathered round his grave to bid the last farewell to their beloved father and friend. The late Professor Auberlen, of Basle, the intimate friend and admirer of the deceased, pronounced the funeral oration, which I would fain copy were it not too long for the limits of this book. Still, a few sentences must find place. "Zeller's greatness consisted in

his keeping himself so humble. . . . With the most simple means he accomplished great things. . . . Beuggen was a light, especially for the neighbourhood round about. From town and country, souls needing truth and salvation would come here to be edified by the presence of this sterling servant of God, who had a heart open and kind to people of all classes, whether high or low. But Beuggen was also a light for many travelling strangers, who spent hours of refreshment and blessing here, and gathered rich lessons of wisdom and experience . . . . Zeller reminded one of such men as Boos and Flat-tich. He had many features in common with both. In theology he was a man of Bengel's school, especially in this, that to him the prophetic word was essential to the right understanding of Scripture. He liked to speak very much about the *magnalia Dei* (the glories of God), and often in his own characteristic way he would change this word into '*habalia*,' adding, *Have, have, we must have it!*"

The 'Monatsblatt' of 1861 contains a list of sentences and aphorisms of Zeller, collected from the memory of his own children, of the teachers and servants, and of the pupils. They are one hundred and seventeen in number, and might form an excellent tract to be used as a *vade mecum* during the day's trials, and temptations. From those recollected by his own children I select the following:—

2. "We are all in the house of our heavenly Father. The different countries and parts of the

world are but various rooms and storeys. When we travel into distant countries, we are only going from one room to another. Our Father is everywhere at work, rules the whole, and we may approach Him with all our concerns.

6. "Doubt everything round about you, except the love of God.

8. "Only don't become a half-Christian!"

From those recollected by the teachers and servants:—

11. "To him who for a long time *will* not, God at length hardens the heart so that he *can* not.

13. "Jesus has humbled Himself lowest of all, for he was the highest.

29. "Whoever is born only once must die twice, but whoever is born twice must die only once.

31. "The sermon is only instruction in religion, not religion itself. Not until you leave the church does your religion truly commence.

50. "At the day of Pentecost three thousand persons were converted by the sermon of Peter. Now-a-days it is quite possible that by three thousand sermons there is nobody converted.

52. "We ought to be startled every time we are praised.

72. "Every human being has to fight three enemies, viz., the world, the flesh, and the devil. Now when a teacher has a hundred children, he has to deal with three hundred enemies, besides his own three."

From those recollected by the pupils:—

81. "The Americans say, 'Time is money.' The Christian says, 'Time is grace.'

94. "Thanking comes from thinking. He who does not think, does not thank either.

96. "There are two sorts of avarice. The one cries, 'More, more!' The other, 'Give nothing! give nothing!'

113. "One day he smilingly held out a farthing to the children. A boy jumped up and got it. 'We should,' he said, 'take the Lord with as much pleasure as we take a farthing.'

114. "In summer many people go to bathing-places. We will go to the right fountain—to Jesus."

He used to teach in his characteristic way what a life of prayer is, by giving a child an end of a thread, and taking the other into another room: when the thread was pulled tight, the slightest check could be felt; when it was slack, not even the hardest.


At the time of Zeller's death, the 593rd child had just entered his establishment. On my visit to Beuggen in December, 1863, I found the list increased to 644. The number of pupil-teachers who had been trained amounted to 270.

The Rev. Mr. Reinhardt Zeller, the present director, who during his father's life was connected with the establishment as his assistant, continues the work in the same spirit in which it was conducted by his godly and venerable father.

He is faithfully assisted by his brother, Mr. Nathaniel Zeller, who conducts the administrative department. Mr. Reinhardt Zeller is about thirty years of age, and if he and his consort are permitted to equal their predecessors in length of days, as they resemble them in love and zeal, Beuggen has still many a happy and blessed year in prospect. Christian travellers, who may happen to be at Basle or its neighbourhood, should, by all means, try to spend a Sunday at Beuggen. If the Lord's day is kept in a Christian spirit anywhere, it is at this quiet, hallowed spot, where a little church of Christ, secluded from the bustle of the world, and living in all the charming simplicity of a patriarchal household, stands as a marvellous monument of the power of the Gospel, as a protest against sin, and as a refuge from misery. I shall never forget the impression which the sight of that little congregation made upon me when I entered at half-past nine A.M. the large school-room, where seventy children were seated on benches before the desk at which Mr. Zeller stood. Sixteen pupil-teachers, together with the other adult members of the household, sat behind them. The hymn, sung in four parts with remarkable correctness, seemed almost to transport the soul to the fields of Bethlehem on Christmas eve. The prayers, short and pithy, were simple enough to be the vehicles of children's thoughts, and sublime enough to carry the minds

of all the audience up to the greatest heights. The sermon, from Rom. xiii. 11-14, was as telling upon the heart as it was quaintly divided. Each of its three parts was headed by a preposition thus: *Up!* (ver. 11, Awake out of sleep); *Off!* (ver. 12, Cast off the works of darkness); *On!* (verses 12 and 14, Put on the armour of light; put on the Lord Jesus Christ). After the close of the service, the whole congregation rose and remained standing. Mr. Zeller, leaving his desk, took the two youngest girls by the hand and walked out of the room, followed in orderly procession by the other children, to the singing of a hymn. This was a sight which it was impossible to witness without being deeply moved. Half an hour later I found the whole household assembled at dinner. More than a hundred individuals were seated at four long tables with an order and quietness which could only be expected in a well-trained family of ordinary size. The Grace was sung to a tune, which by its sweet melody and correct harmony prepared us thankfully to accept the bountiful gifts of a merciful Giver. There is a special table-hymn for each day of the week, but I think the Sunday one excels them all, both in the beauty of its tune and the homeliness of its words. I cannot refrain from writing them down, hoping that those of my readers who are fond of music will thank me for this. What my translation may want in elegance of language, will I hope be made up for by correctness.

## TABLE HYMN—ON SUNDAY, BEFORE DINNER.



1. As - sem - bled at this place are  
2. Five thou - sand peo - ple once Thou



we; Thanks Lord, for Thy kind bless - -  
fed'st With lit - - tle bread and fish - -



ing. When Thou dost give we take it  
es; Thou dost so still; Lord, be our



free; Thou art the poor re - fresh - ing.  
guest, And bless our well-fill'd dish - es.

On what conditions the children are admitted may be learned from the following excerpts from the Rules :—

1. The children must be healthy, have the full use of their senses, and be capable of being trained.

2. They must not be under eight, and not above thirteen.

3. The annual charge is 150 francs (6*l.*), to be paid either by parents, relatives, societies, friends, or benefactors.

4. Admission is through the committee at Basle.

5. On admission the child must produce (*a*), a certificate of baptism ; (*b*), a certificate of domicile ; (*c*), a medical certificate as to health, and as to having been inoculated for small-pox ; (*d*), a guarantee that the annual charge will be regularly paid in advance.<sup>1</sup>

6. On entering the house, the children must bring with them (*a*), a Sunday and a working dress (if possible, one for summer and one for winter) ; (*b*), six good shirts ; (*c*), six pocket-handkerchiefs ; (*d*), four pair of coloured summer stockings, and two pair of winter ditto ; (*e*), two pair of good shoes. The establishment provides for all other wants.

7. Admission takes place at Easter, and occasionally during the three following months.

The education of the children comprises :—

(A.)—*Instruction*.—(*a*), Biblical history, and a short survey of church history ; (*b*), German gram-

<sup>1</sup> It ought to be mentioned here that by far the greater portion of the children are supported at the expense of the establishment.



mar, along with writing, reading, &c.; (c), some knowledge of geography;<sup>1</sup> (d), arithmetic; (e), singing; (f), the weekly learning of Bible texts and hymns; (g), drawing (for the boys).

School time—three, sometimes four hours a day. Holidays—three to five weeks in the year.

(B.)—*Labour*.—Consisting, for the boys, in (a) the making of winter shoes; (b) the making of brushes; (c) wool-spinning; (d) tailoring; (e) stable-work; (f) garden and field labour.

For the girls, in (a) knitting and darning; (b) fine knitting; (c) crochet; (d) white seam-work and mending; (e) washing and ironing; (f) kitchen-work, &c.

The children leave the establishment after they are confirmed (eight days after Easter), at the age of sixteen, with a proper outfit.

From the regulations for the admission of pupil-teachers I quote the following particulars:—

They must have the written consent of their parents.

They must have thoroughly learned some trade.

They must have retained the branches acquired in childhood at school, and be possessed of gifts for teaching.

They must, at least, be seeking after salvation with decided earnestness; they must find their pleasure in the Word of God, and consequently have some knowledge of Scripture.

<sup>1</sup> The boys get in addition a short course of general history.

They must, at the end of their curriculum, go wherever the committee thinks proper:

They must be between twenty and twenty-five.

Applicants must, if possible, apply in person, and give in a written account of their lives and testimonials from respectable persons. Besides these documents they must produce a certificate of baptism, of domicile, of health, and of inoculation.

I could find only one table of statistics in Mr. Zeller's reports showing the condition of the children both in and out of the house at a certain period. It is in the report for 1843, when the institution had entered the twenty-fourth year of its existence. The total number of children admitted from the beginning of the establishment was at that time 335. Out of these there were:—

Married .. .. .	40
Master Tradesmen, and supporting themselves honestly	54
Servants and apprentices .. .. .	77
Behaving badly .. .. .	23
Dead .. .. .	23
Little or nothing known of .. .. .	52
Still in the house .. .. .	66
	<hr/>
	335

Now, not taking into account the 66 who were still in the house, and the 23 who had died, we find that out of the remainder, 171 were known as having been successfully redeemed for human society, which is nearly 70 per cent. On the other hand, only 23, *i.e.* 10 per cent., had turned out failures, and the remaining 20 per cent. were unknown. This

really shows such a favourable proportion as few establishments can boast of.

As to those who had turned out well, Mr. Zeller remarks that twenty-three of them had become instruments in the hands of Providence of saving other poor neglected children. Some of them were house-fathers or house-mothers of establishments for poor children, or teachers in schools for the poor.

An observation of Mr. Zeller's on this occasion is worth notice. It is, that by far the greater number of the children who turned out badly were illegitimate. "We cannot be silent," he wrote, "as to the fact, confirmed by long experience and observation, that children who are the issue of immoral intercourse, and have consequently been neglected, have received from their unhappy parents an injury which often extends into eternity, and will only there be fully brought to light."

In his report for 1855, when he had had thirty-five years' experience, he once more recurs to the same subject. His opinion had undergone no change. "A third cause," he writes, "why we fail with many children arises from the disposition (*Beschaffenheit*) of their parents, especially of the mother. According to my experience, which, however, I would like to be tested by Christian friends, children of particularly lewd and vicious mothers, and children who are the offspring of marriages which were contracted in lightmindedness, or in a sinful way, are much harder to be saved and trained than

others." After having pointed out the close connexion between the child and its mother, Mr. Zeller thus proceeds: "On the other hand, it is remarkable that so many excellent men, of whom Scripture bears record, and so many other eminent servants of God whose lives the history of the church and of the world relates, have had godly and excellent mothers. God forbid that I should doubt whether the saving grace of Christ be mightier than all the power of hereditary sin, and all the pernicious influence of wicked mothers; but when this saving grace is not desired, and entreated for, the natural influence of the flesh, the world, and the devil will carry all before it."

But however interesting and instructive Mr. Zeller's observations are, I must abstain from quoting more. I have learnt with great pleasure that an able hand is preparing a biography of this good and great man. That it has not been written sooner is a loss to the educational literature of Germany; and its publication will not fail to prove a blessing to that populous country, both by inciting to the improvement of existing establishments, and by stirring up many a good man to an imitation of Zeller's noble example.

I finish my account with Zeller's own words, written in 1853, at the close of his statistical review of the 212 pupil-teachers and 488 children, whom

he had been permitted to train up from the commencement of the Beuggen school:—

“Such a tree, with its numerous branches and twigs, has that little sprig become which was planted at Beuggen thirty-three years ago, and has lived through a series of fertile and of barren vicissitudes. These thirty-three years are the most beautiful and blessed period of my life. When looking back upon them from this my seventy-fifth year, I cannot but fall prostrate full of gratitude and adoration, at the feet of the Lord, who is a father of the fatherless, a judge of the widows, and a refuge to the poor. We began here in April, 1820, without house or field, or even funds of our own, and we have continued to live till this moment in a hired establishment. But our heavenly Father has during these many years provided for us, and preserved us; He mightily protected us at a time when we had no Government protection; and He has so helped us through, that we never lacked what we needed, were always able to pay our rent and taxes, and were never compelled to run into debt. Keeping in mind that we have always had a household of about 108 persons, this is marvellous in our eyes, and to me it is an experience which I shall never be able sufficiently to praise my God for.”

THE DEACON HOUSE AT DUISBURG  
ON THE RHINE.



## I.

### INTRODUCTORY.

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**I**N the early days of the Christian Church, when its members were comparatively few, and those few united in the bonds of first-love, the care of the poor and needy was an easy matter, because limited within a small compass, and cordially joined in by all. Seven men were then sufficient to carry out the work of charity of the whole church of Jerusalem. They were called *deacons*, *i. e.*, servants, because it was their duty to *serve* tables, and thus to provide for the wants of widows and orphans. It may be that the work scarcely occupied one hour of the day; and it may be, too, they were entirely supported by the Church, and thus that part of their time which the widows and orphans did not require, could be devoted to preaching round about the city.

But times are now changed. The Christian Church, which then comprised only some thousands, now comprises millions. Whole nations and kingdoms are found in its bosom. The number of widows and orphans, of poor, indigent, and wretched, that dwell under its shadow is incalculable. There are still, it



is true, persons performing the same duties as the deacons in the primitive church; but what are they in comparison with the work that lies before them! A drop in the ocean. They are excellent Christian men. They regularly attend public worship. They faithfully assist the minister in managing the affairs of the church. They visit a mourning widow, or a poor family, once or twice a week, provided they have not too far to go. During the day they must look after their own business. If they did not, they would increase the number of paupers, instead of lessening them. So they may be able to visit one, perhaps two, perhaps half-a-dozen, poor individuals a-week, but not more. It is impossible.

But there are hundreds and thousands of poor people, who, if not cared for, will upset both the State and the Church. Something *must* be done, whatever it be. Let us not deceive ourselves with foolish illusions. Christendom is full of thieves and robbers, of prostitutes and vagabonds, as well as of saints and believers. In spite of our numerous clergymen and elders and deacons, the prisons, the brothels, and the public-houses are crowded with baptised men and women. Let us not say, "Oh, leave them to the police," as if this settled the matter. The very body we look to for tranquillity should rather cause inquietude. How is it that police should be required within the bosom of the Christian Church? Is it not a proof that the officers of the Church have been

unable to prevent the evil? And how is it that every year the number of policemen must be increased, new prisons built, and the old ones enlarged? Is it not a proof that the State cannot by the terror of the sword turn back an enemy whom the Church has failed to keep out by the Gospel of love?

Here the *Inner Mission* steps in with its seasonable and beneficial services. Its object is not only to diminish the number of the lost, but also to increase the number of the deliverers. It tries to raise, to train, and to organise a band of Christian labourers, both males and females, who will stand by the side of ministers, elders, and deacons, and assist them in carrying the saving power of the Gospel to quarters which lie somewhat beyond the reach of the regular office-bearers of the Church. Thus Father Zeller established his school at Beuggen for the training of Schoolmasters for poor children. Thus Wichern opened his *Rauhe Haus*, and Fliedner his Deaconess-Establishment at Kaiserswerth; and thus the Pastoral-Aid Establishment at Duisburg was founded, of which I now mean to give an account.

It is an Institution for training Christian young men as *Deacons*, using the word in the same sense in which Protestant Sisters of Charity are called *Deaconesses*. And who but Pastor Fliedner could be its founder? His deaconesses had just begun to spread the blessing of their work of love throughout the

Church, and to prove practically that no evil can be too great for judiciously-directed Christian labour to overcome. With the power of Christian love they united the tenderness of the female mind. But another band of labourers was required who would unite with it the energy of manly strength. A vast sphere of labour was only accessible to strong young men, who, as good soldiers of Christ, could endure hardships, bear the fatigues of long journeys, deal with ruffians and vagabonds, live with criminals in prison, and, irrespective of weather and climate, visit the lost and the cast-away, even in the most dangerous places where they had their abode.

The pretty town of Duisburg, which, about half-an-hour's ride by rail from Düsseldorf, stands on the banks of the Rhine, seemed to be the best spot where such an Establishment could be founded. That town is well known in the history of the Protestant Church as a centre and stronghold of religious life in Rhenish Prussia. Perhaps its geographical situation, just at the point where the three principal districts of Rhenish Prussia—Berg, Mark, and Cleve—meet, may have contributed towards giving it that important position among the Christian Churches of the Rhine; but even a situation ten times more favourable would have failed to raise the town to its present rank in the estimation of German Christians. No, it is mainly indebted for this to a succession, for upwards of a century, of pious and

evangelical Gospel-preachers, such as Henke in former, and Krummacher in latter days.

It was as early as the year 1843 that Pastor Fliedner conceived the plan of founding a Deacon-house here. A friendly lady at Bremen assisted him in the enterprise. She declared herself ready to advance a sum of 6000 thalers (900*l.*) for the purchase of a house. One was accordingly bought in a central, though not conspicuous, spot, in the town, and opened with solemn devotion on the 31st of October (1844), the day on which Continental Protestants are accustomed annually to commemorate the breaking of the light of the Reformation through the mists of ignorance and superstition.

The name given to the house was *Pastoral-Gehülfen-Anstalt* (Pastoral-Aid Establishment). Its object was expressed in the address with which Pastor Fliedner opened it. It was to be for the purpose of training assistants to the office-bearers of the Church in their pastoral work; and these were to be of two kinds, viz.: 1, Lay-assistants, or assistant-deacons; 2, clerical assistants. It was intended that the first class should be taken chiefly from the poorer ranks of life, and that they should devote themselves to the care of the sick, the needy, the neglected, and the criminal. The clerical assistants were to be licensed candidates for the holy ministry, who, after having left the university, and before taking orders, could here prepare themselves prac-

tically for their future pastoral labours. This branch, however, though very important in itself, was to be only a subordinate part of the Establishment's work. Its chief object was the training of the lay-assistants, who, for brevity's sake, were called simply *Deacons*. Pastor Fliedner commenced the enterprise in his own name. It was never, of course, his intention to be its director, as he had his hands full with the work at Kaiserswerth. But it did not require much superintendence for the first few months, as five young men were the sole inmates. One of these was appointed house-father, and a deaconess came from Kaiserswerth to take the management of the little household. Then a few fatherless and friendless boys were taken in to begin work with. Two of the young men, meanwhile, were sent to Kaiserswerth to learn the art of tending the sick. There were no funds as yet; but Fliedner was sure that God would not allow the good work to fail, as it was commenced in His name, and for the good of the lost.

A head was now required for the infant Establishment. It was requisite that he should not only be a friend of the poor, and acquainted with the work of the Inner Mission, but also a scholar, and a good theologian, as he would have to instruct the candidates. Such a man was found in Mr. Brandt, who for four years had been chief assistant (*Oberhelfer*) at Wichern's Rauhe Haus. The situation of Inspector of an Institu-

tion like that of Duisburg could not but be attractive to a man who knew from experience what fearful injury the cancer of pauperism was causing to society, and how great need there was of able and faithful men to stay its progress. Mr. Brandt and his excellent wife entered the Duisburg Establishment in October, 1845, when it had just finished its first year of existence. During that period the seed sown by Pastor Fließner had sprung up into a little tree. The number of the deacons had increased to sixteen; that of the children to fifteen. So Mr. Brandt found at once an excellent sphere of labour to begin with. Some of the deacons occupied themselves with teaching; others visited the poor both in town and country; others sold Bibles, as colporteurs, and thus tried to obtain an introduction into families. Where there was a sick one the deacon would sit down by the invalid's bedside, and smooth his pillow or give him his medicine, at the same time addressing him in words of kindness and consolation, and sometimes remaining with him both day and night. This work could not but send forth a good report amongst men. The Duisburg Establishment soon gained the hearts and confidence of the public. Gifts, both in money and kind, began to pour in abundantly from all parts. The first year of Mr. Brandt's administration closed with 295*l.* in donations, 46*l.* in subscriptions, and an immense quantity of gifts in kind. This was nearly sufficient to cover the expenditure of the year. The books closed with a deficit of only 21*l.*

As the deacons were mostly artisans, they taught the boys their various trades ; but a special educational teacher was appointed who could train the deacons to act as schoolmasters for poor children ; for it was the object of the Establishment to fit the young men for *every* branch of Home and Inner Mission work, whether it were nursing the sick, superintending the prisoner, or teaching the ignorant and the neglected. It was intended, in short, that the Duisburg Institution should be able to supply labourers for every department of the work of charity and evangelization among the poor.

The Establishment was also intended to be a blessing to young men. From this numerous and interesting class the deacons had to be chosen ; but how could this be done if the young men were not known ? And how could they offer themselves if they were unacquainted with the object of the Establishment ? Mr. Brandt thus perceived the desirableness of making the Establishment known to such persons. One day, in 1846, while journeying to the neighbouring town of Mülheim, on the Ruhr, he fell in with an apprentice tailor, who was on his way to the market. The rain began to fall in heavy showers, so that they had to take shelter in a poor cottage at the side of the road. Here Mr. Brandt took his Bible out of his pocket, and, after having read a chapter, addressed the inmates of the cottage and the young tailor, about the one thing needful. His word went home to the young man's heart.

An invitation to come to the Establishment, and to make the acquaintance of the deacons who inhabited it, was gladly accepted. This was the commencement of a *Christian Young Men's Association*, which henceforth assembled in one of the rooms of the Establishment. The number of its members soon increased to thirty, who, in the company of the deacons, spent their evenings in agreeable and useful conversation; and who, instead of frequenting the public-house on Sunday evenings, as they were wont to do, now attended the Scripture-reading meeting, which the Inspector of the Establishment held with his family.

By these proceedings the Establishment grew in the estimation of the public. The Government granted free postage to all letters and parcels sent to or from the Institution; and afterwards allowed annual collections to be made for it in all the parishes of Rhenish Prussia and Westphalia. Charitable societies and corporations began to seek the assistance of the deacons for their work among the poor and the sick. One of the deacons was called to be a nurse at the German hospital in Rome; another left for London for a like purpose. The Reformed Calvinistic Church at Gemarke, near Elberfeld, engaged a third brother as "church deacon," i.e. as a salaried assistant of the deacons of the church. A fourth brother was appointed by the Temperance Society at Barmen as its agent. Thus the Establishment, while yielding such blessed



fruits, struck deep roots into the national life. It was evident that this Institution would be a real blessing, not only to the people of Prussia, but to the German nation at large.

Many of the deacons were farmers and gardeners by profession; and agricultural labour being an excellent occupation for the boys, pieces of arable land, situated in the vicinity of the town, were bought or hired. This afforded an opportunity to the deacons for exercising themselves in teaching the children the art of husbandry.

In the sick-nursing department, there was, however, an important blank. An hospital was urgently needed, where the deacons, under the superintendence of an able medical man, could be taught to assist in dressing wounds or in operations, and to prepare or administer medicines in the proper way. Favourable circumstances encouraged the building of such an establishment. Soon a three-storied hospital rose in the rear of the Deacon-house, separated from it, however, by a spacious garden, so as to render infection impossible.

The Institution had now reached such dimensions that the assistance of a committee was required. Pastor Fliedner committed the supervision of the work to a board of twenty-four members, of which he himself was president. To avoid any appearance whatever of a separatistic tendency, this committee was placed in the closest possible connexion with the provincial Synods of the Rhine-province and West-

phalia. The presidents of these Synods are *ex officio* members of the committee; and of the twenty-four members of whom it is composed, not less than sixteen belong to the clergy of the two provinces.

While the Institution was thus progressing, it was threatened with a great injury in the loss of its valuable Inspector. Mr. Brandt had accepted a call to be a clergyman at Essen; from whence, a few years later, he was called to Amsterdam, the place of his present residence. Under the providential leading of the Saviour of the lost, however, Pastor Fliedner had become acquainted with a young Candidat, Mr. R. Engelbert, who for some years previously had proved an able and zealous labourer in home-mission work, and who accepted the call to be Mr. Brandt's successor with enthusiasm. In his early youth he had shown great sympathy in the work of improving and raising the artisan class, to which he belonged by birth. His father was a tailor at Barmen; and he brought up his son to his own trade. But young Engelbert showed such talents at school, that the teacher strongly advised his father to prepare him either for the bar or the pulpit. This was not, however, in accordance with the taste of the young man, who wished rather to remain a tailor, and in that capacity try to raise the artisan class by his example and influence. But the advice of the teacher, and the desire of the father, prevailed over the inclination of the son. He attended the gym-

nasium, and afterwards went to the University of Bonn to study theology. At that time he had a decided inclination towards Rationalism. The whole Wupper-valley, where he had spent his childhood and early youth, was notorious throughout Germany for the staunch attachment of its inhabitants to the orthodox creed. But in many quarters that orthodoxy had degenerated into a passive, and sometimes even immoral pietism. This had inspired the young student with an aversion to orthodoxy, which he considered as the cause of those excesses. It is not wonderful, then, that he entered the University of Bonn with a prejudice against the theology which was then taught by Nitzsch and Sack. He accordingly repaired to Halle, where he hoped to meet with a teacher more congenial to his own ideas. Tholuck, who taught there, was certainly not less orthodox than Nitzsch; but he seemed to be possessed of the gift of reaching the understandings of the young men by first bringing the truth home to their hearts. Mr. Engelbert here learnt to distinguish between a mere formal orthodoxy and a real heart-belief, and to observe the Scriptural foundation upon which the latter is based, as well as its tendency towards quickening the believer with love and joy. He also became acquainted here with those small societies of well-principled students which, by means of friendly intercourse, tried to inspire themselves and others with Christian life. This was a sort of

home-mission in which Engelbert now took a hearty delight. He then returned to Bonn, now fully understanding the meaning of Nitzsch's theology. Under the influence of that great and learned man he was entirely gained to the heart-quickening truths of the Gospel; and it became henceforth his earnest desire to carry the knowledge of these truths to the young, and especially to the uneducated and ignorant. He became a tutor in an excellent Christian family at Barmen, where he found ample opportunity for exercising himself in the art of teaching and training. Here he made the acquaintance of Pastor Fliedner, who used frequently to visit the family. He afterwards accepted a call to be assistant to a clergyman at Herdecke, the centre of a populous manufacturing district of Rhenish Prussia. In this place he found full scope for his missionary enterprises. A remarkable revival had just then begun among the people. Mr. Engelbert held Scripture-readings and prayer-meetings nearly every evening of the week, which were attended by crowds. The blessing which God vouchsafed to this work was most remarkable. Notorious drunkards and profligates were converted. Families which were known to be bitterly hostile to the Gospel were overcome by the power of the Word, and became disciples of Christ. Mr. Engelbert was so struck with all he witnessed that he resolved to devote himself entirely to Home-Mission work. He had just prepared himself for a

journey to Wichern's Rauhe Haus, where he hoped to fit himself for his new career, when, in 1847, in his twenty-seventh year, he was invited to become Inspector of the Deacon-house at Duisburg. He could not doubt that the call was from God. He therefore accepted it with joy; and to this day he is the happy and prosperous Director of the Establishment.

## II.

### ORGANIZATION AND SPIRIT OF THE ESTABLISHMENT.

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WHEN Mr. Engelbert entered on his duties he found such an amount of work awaiting him, that all the energy and talents of both himself and his wife were required. The number of the "brethren" or deacons had increased to twenty-nine; that of the boys to twenty-four. Two candidates had also been admitted to receive instruction in the branch of practical theology which belongs to the sphere of the Inner Mission. And, in addition to all this, the hospital was just finished, and already gave shelter to three invalids, whose number would no doubt soon be increased from the bands of navvies who laboured at the railroads and river-works in the neighbourhood. It was a fine building, capable of accommodating from fifty to sixty patients in twelve sick rooms and three large saloons. It also contained dwelling-rooms for the house-father, apartments for the nurses and the servants, a spacious kitchen, a bath-room, and an apothecary's shop. In the course of a few years, however, it proved far too small, for nearly as many invalids had to be refused from want of space as were

admitted. This circumstance made the committee welcome an opportunity, which occurred in 1862, of purchasing premises and grounds adjacent to the Establishment's property. A new hospital was founded on this site, but it was not finished when I visited the place in 1863. What a blessing this hospital must be to the town, which has no hospital of its own, and to the surrounding district, may be gathered from the fact, that every year from 250 to 300 invalids are nursed and provided with medical treatment under the superintendence of a doctor specially engaged for the house. The terms are one shilling per day, which covers everything except extraordinary expenses for clothes, artificial apparatus, crutches, *et cetera*. A subscription of eighteen pence a quarter, or six shillings a year, secures gratuitous medical treatment and nursing during a period of three months. The number of patients in 1862 was 297, of whom 78 were Roman Catholics—all denominations being received. The diseases treated were, nervous fever, 11; ague, 16; consumption, 11; gastric fever, 20; itch, 42; syphilis, 28, *et cetera*. A complete surgical apparatus for the greater operations is provided by the Government. Male patients only are received; and cases of epilepsy, insanity, and chronic diseases are excluded.

Here the brethren have an opportunity of becoming acquainted with man's misery in its worst forms, and of learning how to assuage it by that tender

self-denying love, which knows how to press sweet drops into the bitter cup of suffering. Here, too, many a heart which has been for years closed to the voice of the Gospel, opens, under the pressure of misery or in the prospect of death, to receive an admonition to repentance and conversion, from the lips of a Christian nurse while smoothing a pillow or dressing a wound. But to speak a word in season to the weary, wisely to address a hardened sinner on the brink of the grave, or to console one who trembles at the approach of the king of terrors, is an art not understood by every one. Certainly it is not a mere trade, which can be taught like joinery or masonry. If the knowledge and love of Christ be not in the heart of the nurse, however well trained he may be, little true consolation for a suffering or dying soul is to be expected from his lips. But, on the other hand, to be possessed of the great treasure of Christian consolation is one thing, and to be able to impart it to others at the proper season, and in the right way, is another. It cannot be denied that Job's friends, who visited him in his affliction, knew and said a great many true and beautiful things. Still they were miserable comforters. It is to be feared that their example has since been followed by many good men, who with ill-directed though well-intentioned zeal, have poured vinegar instead of oil into wounded souls. The Committee of the Duisburg Establishment, therefore, deemed it judicious to provide the



deacons with practical instruction, at the sick-bed itself, as to the proper way of tendering the Gospel medicine to the souls of the patients. This important task was ultimately committed to the Rev. Mr. Bleibtreu, an experienced pastor of the church, who was appointed second Inspector, and received the charge of the spiritual concerns of the Establishment. He regularly visits the patients every day in the presence of the deacons, and shows them how a faithful messenger of God can speak the truth without frightening the mourning or encouraging the presumptuous.

It is not to be marvelled at that Christian young men, trained in this way, are eagerly sought for. Both private families and hospitals apply for their valuable services. For a shilling a day such a deacon becomes your sick-room friend both by day and night. If you are too poor to pay, he serves you for Christ's sake. If you are able to pay more than one shilling, you may make a present, not to him, but to the Establishment. Nor will he leave you sooner than is proper. He is prepared to stay with you two or three months if necessary. On an average, from sixteen to twenty of the brethren are thus engaged in private families in the course of a year. In 1862, seventeen were engaged in forty-nine cases of disease. The number of days on which they served was 1557; so that, on an average, from four to five brethren were constantly employed in private nursing. Another band of from seventeen to twenty was en-

gaged at different hospitals, of which one was situated as far north as Stettin, and another as far south as Darmstadt. During epidemics, their services have proved of incalculable value, as will be shown from a few instances in the next chapter.

Those of the brethren who have a disposition and talent for controlling and influencing the poor are sent out for employment by Poor-Boards, philanthropic societies, home missionary societies, churches, asylums, poor-houses, &c. In this capacity about twenty brethren were employed during 1862. They laboured at different places, of which Antwerp was the farthest west, and Berlin the farthest east. The house-fathers of many Christian philanthropic establishments scattered through Germany are pupils of the Duisburg deacon-house. Indeed, you may find them everywhere: here as colporteurs in the service of some Bible or tract society, there as Scripture-readers in the service of some church or religious association. You may find them even in North America, as preachers of the Gospel to the German colonists. In order that they may preach that Gospel to every creature they are willing to go into all the world—both into the dark, dirty, back streets of the crowded town, and across the boundless Western prairie.

To give an idea of the work which a church-deacon (*Gemeinde-Diacon*), i.e. an assistant deacon in the service of a church, has to perform, it may

not be superfluous to copy the report which one of them gave of his work in 1854:—

“I will try to give a short account of what I have done here during the past twelve months, by summing up my various occupations as follows:—

“1. The assistant-deacon must visit the poor who receive support from the church fund. Their number was this year eighty-one, who live scattered all over the town.

“2. He receives orders from the ministers and deacons, which must be carried out immediately, to visit backsliding catechumens, to carry relief to such or such a poor man, to inquire into some one's circumstances, &c.

“3. He must also visit the families and individuals whom the Ladies' Society has taken charge of. In these cases he usually has only to carry out certain orders, to make inquiries, to apply more efficient measures for assistance, &c.

“4. Some benefactors of the poor sometimes favour him with commissions, which he must not leave unattended to.

“5. A multitude of bashful poor people apply to him for his interference in order that they may obtain secret alms.

“6. He is expected to take part in the different societies for home and foreign missions, and it is his duty to attend the meetings of the Christian Young Men's Association.

"7. He is often requested to hold Bible-reading meetings, and to lecture on religious topics to poor people who desire it.

"8. He conducts a Sunday-school for eighteen boys."

Certainly a church which has a man in its service who faithfully does such an amount of work, may be called highly privileged; though undoubtedly it would be more highly privileged still if it did not require such a servant at all. It is a sad truth, indeed, that in Christian churches, if it were not for the appointment of salaried agents, such work would be left undone. When one looks at these eight heads, one cannot help being reminded of a busy shepherd's dog, who runs everywhere; and one cannot help asking, What in all the world are the shepherds doing? But let us not scan too minutely. Where the work must be done, and nobody can be found to do it, we may be thankful that there is an establishment which supplies able and willing assistants, who are prepared to do what others leave undone.

The training and instruction of poor neglected boys is another branch of the work of the deacons. On an average, from twenty-five to thirty such boys are constantly in the house. They are divided into two or three families, each of which is superintended by two deacons as house-fathers. Each family has its own dwelling-room and dormitory, but they take their meals with the other inmates of the

house. The separation into families is for the sake of order; the union at meals for the sake of mutual fraternal intercourse. As far as possible the feeling of being members of one family, of which Mr. Engelbert and his wife are the heads, is kept up among the children and the deacons. The latter teach the former from dawn till dusk. Fifteen, on an average, are employed in this work. There are workshops connected with the establishment, where the deacons teach the boys tailoring, joinery, and other trades. Some go out with them to the garden and the fields; some assist them in preparing next day's lessons for the school; and some assist the schoolmaster in teaching them. To school teaching from four to five hours a day are devoted; to labour from five to six. The instruction is purely elementary, and is entirely based upon the Bible. A considerable portion of the school-time is devoted to instruction in Bible history, to learning by heart and repeating texts, sentences, and hymns, and to singing. As to secular instruction, no more is given than is desirable for boys who are intended for a humble farmer's or artisan's life. Play and bodily exercise are considered as an essential part of the training. After meals half an hour is spent in the spacious playgrounds of the establishment. The deacons play with the children, and thus guide them in their recreations as well as in their labour. When they have learnt the rudiments of some trade in the establishment, the boys are apprenticed to masters in

the town. After confirmation they are dismissed, but still continue in friendly relationship with the establishment and its inspectors.

The boys' school is not intended to be simply a sort of experimental school for the deacons. It is also a refuge for poor, neglected children. Boys from the very lowest class, and even juvenile convicts, are found among its inmates. It would not, therefore, be wise to admit into it orphans and deserted children whose moral character is unimpaired. It is rather intended for such boys as are refused at common orphanages. Neither is there any limit as to age. Big boys of from fourteen to sixteen are taken in. Their training may be difficult, nay, almost hopeless, but it ought not therefore to be left untried. The terms for a boy's board, clothing, and teaching are 36 thalers (5*l.* 8*s.*) a year. For some, 50 thalers (7*l.* 10*s.*) are paid. But many are taken gratuitously, the committee preferring to lose a little money rather than run the risk of losing a soul.

But the school serves two ends. While the children are taught and trained, the deacons are exercised in the art of teaching and training; and as they have to deal with the worst characters, they are sure to learn how to manage better boys. Thus they are prepared for situations as house-fathers of orphan-houses, as directors of reformatories and asylums for poor children, and as teachers of schools for the poor. From fifteen to twenty deacons, on an average, are

constantly engaged in such employments outside the establishment. In 1862 three officiated as house-fathers in the orphanages of Iserlohn, Kreuznach, and Mülheim on the Ruhr; some laboured as fellow-artisans and assistants in the reformatory of St. Martin, near Boppard; in the idiot asylum of He-phata, at Gladbach; and in the establishment for poor neglected children, near Bernburg. Others were school-teachers at orphan houses, and at schools for destitute children.

The training of the brethren as prison officials forms the fourth branch of the work of the establishment. To this department comparatively few devote themselves. In 1862 two laboured as superintendents in the prison for criminals at Spandau; one as head-superintendent, and another as house-father in the prison for labouring convicts at Plotzkau, near Bernburg; and a third brother assisted these last for a portion of the year. Other two were in the asylum for returned convicts at Lintorf. Little known as this portion of the work of the Duisburg establishment is, yet it is of inestimable value to society. Much has been done of late years for the moral improvement of prisoners, by their being more frequently visited by the chaplains, and by their being provided with Bibles, tracts, and useful literature. But what fruit can be expected from such measures if the governor and turnkeys, who are in daily intercourse with these unhappy beings, are either harsh and inhuman, or light-minded and un-

principled? No one has a better opportunity of speaking to "the bound" about "the opening of the prison-doors" than the person who has to bring them their meals, watch their movements, and prevent their escape; and it is a real blessing when such a person is a good man, who pities the prisoner as a fallen brother, tries with love and kindness to open his heart to the softening and consoling influence of the Gospel, and, himself a saved sinner, points his fellow-sinner to the only Redeemer who can give peace to the soul. The Duisburg establishment has, under God's blessing, been the means of providing many a prison in Germany with such officers, to whose credit it may be said that, of all the works of Christian charity, they undoubtedly perform that which requires the greatest amount of self-denying love and unflinching perseverance.

The candidats, who spend six or twelve months at the establishment, enjoy privileges which must be of great value to them. Their number averages about six. They pay their own board and lodging, but three of them receive 100 thalers (15*l.*) each from the Government towards their support. An opportunity is given them in the establishment of seeing all that is going on in the sphere of the Inner Mission, and of exercising themselves in such labours as will afterwards devolve upon them as pastors of churches and superintendents of schools. First, each candidate devotes twelve hours a week to teaching the children and the deacons in certain branches of instruction.



Then they exercise themselves in holding Scripture-reading meetings, under the superintendence of Mr. Engelbert. One of them conducts worship every morning at the hospital, and visits the patients. Others go in the evening to villages in the neighbourhood of Duisburg to hold prayer-meetings, and to explain the Scriptures to the people. On Sunday they supply vacant parishes, or officiate for ministers in the vicinity. During their stay in the House, the whole establishment life is thrown open to them. Its numerous concerns and all the important questions relating to the training of children, or the treatment of the sick, or the dealings with the poor, are discussed with them. On two evenings in the week they assemble with the inspector and the deacons as a family circle (*Abendkränzchen*) for free and friendly conversation about all that has been going on during the previous days in the different departments of the establishment. One tells his experiences in the hospital; another relates what occurred at his visits among the poor; a third gives an account of what he witnessed during his stay in a prison, from which he has just returned; and a fourth communicates the difficulties he has recently met with, or the pleasures he has enjoyed among the children of the house. Opinions are exchanged, questions are broached, advice is asked and given. Thus the candidates are enabled to gather an invaluable amount of practical knowledge, which cannot but yield good fruits in those

churches which they will soon have the charge of. "My residence in the Duisburg establishment," one of the candidats wrote some time after he had left it, "forms an epoch in my life. I there gained experience and self-control. I there acquired sympathy and interest in the principal work of these latter days, viz., the Inner Mission. My insight into the various duties and functions of the practical work of the ministry, and my fitness for that work, have been increased. The remembrance of my stay at the establishment will always fill me with the most sincere gratitude."

This is the fruitful tree that has sprung up from the little seed which Pastor Fliedner sowed nearly twenty years ago. Owing to his innumerable occupations at Kaiserswerth he resigned the presidency of the Duisburg establishment in 1856. But the institution was quite safe under the superintendence of such a man as Mr. Engelbert. To a Christian who loves order, activity, and simplicity, it is really a treat to spend a day at it. A kind and cordial tone prevails among its inmates, showing that nobody thinks himself shut up as in a convent. Indeed, far from feeling as if one were excluded from society, one rather feels as if in the centre of popular life. The world without streams in, as it were, with a constant change of flood and ebb. Every day one or other of the brethren is sent out to his work and makes room for one who returns from it. Every day strangers arrive, either

as patients for the hospital, or as applicants for pastoral advice. Every Sunday those boys who are apprenticed out of doors come to spend their day of rest in the happy circle of the establishment family. The house is the parental home for all its inmates, whether old or young, whether constantly dwelling under its roof, or labouring at distant places.

### III.

#### SOME ACCOUNT OF THE LABOURS OF THE DEACONS IN SILESIA, BRANDENBURG, THE SOUTH OF RUSSIA, AND SCHLESWIG.

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THE good which those who are in trouble derive from the Duisburg establishment cannot, perhaps, be better seen than by looking at the valuable assistance which the deacons have rendered in times of epidemic diseases or calamitous catastrophes. Even as early as the year 1848, these noble friends of humanity found an opportunity of giving proof of their faithful and courageous sympathy in places where but few ventured to risk their life. A terrible plague, caused by famine, broke out in Upper Silesia, on the frontiers of Poland. No sooner did the report of the fearful misery that afflicted those districts reach the people of Rhenish Prussia, than four deacons at once set out for that distant abode of death and destruction. Day and night they stood between the living and the dead, fighting the terrible foe with unflinching courage, till typhus caught hold of them and dragged them to the brink of the grave. Their lives were spared, however, but one of them had a paralytic stroke while in the height of the fever, and was obliged

to return to Duisburg, where he continues to reside as an invalid, revered and loved by all the inmates of the house,—a living monument of one of the earliest exploits which the noble band of Duisburg heroes can boast of. His three companions, after their recovery, found themselves surrounded by thousands of poor, fatherless children whom the plague had bereaved. They travelled through the country in all directions seeking shelter and bread for those pitiful creatures. Nor were their efforts unsuccessful. The noble Count Frederic zu Stolberg, struck by their unparalleled zeal and disinterested love, permitted them to found an orphan-house for Protestant children on his grounds near Pless, on the banks of the Vistula. Thirty poor little creatures found both shelter and food under its hospitable roof. But here the three brethren encountered a number of difficulties. They had to be father, mother, and teacher to these children. And this in a country where the Polish language is spoken, of which they scarcely understood one syllable! Then the children were dreadfully neglected and stupid, almost verging upon idiocy. And to complete their trouble, a fever common to that marshy climate attacked them, as it were, regularly by turns, and seemed determined to keep one of them at least inactive. Still, with prayerful perseverance and inexhaustible patience, they at length overcame all these difficulties, and the prosperous Stolberg orphanage is a striking proof how true Christian charity may suc-

ceed, even when thwarted by adverse circumstances, and unsupported by the usual means of assistance.

At that sad time when the cholera visited Europe with its fatal scourge, the Duisburg deacons were found both in the hospitals and in the families where it exerted its utmost violence. The towns of Elberfeld and Osnabrück were greatly blessed with their labours of love. Alternately at the deathbed and the grave, it was a marvel to their friends that their lives were spared in the midst of such a fearful mortality. But this was more remarkable at Lütte, a village in the vicinity of Berlin, than anywhere else. Two deacons were sent there in 1855 at the request of the Government. On their arrival, they found that a great portion of the population had already been carried off by the plague. Sixty patients were still hovering between life and death. The dread of infection was so great that nobody could be found willing to tend them. Even the dead bodies remained unburied. Here there was an immense amount of work for the deacons. They had to clean the sick-rooms, to disinfect the houses, to provide food and cook it for the patients, and to see the orphans sheltered and provided for. The Lord blessed their indefatigable zeal with a speedy cessation of the plague. The Government commissioner declared in his Report that "it was owing to the activity of the deacons that the spread of the epidemic was so soon put a stop to." And the clergyman and the provost looked upon the arrival of the deacons as a

striking proof of the love and faithful care of the Lord during this period of trial and affliction.

But, in addition to their labours among the sick the services of the deacons were of incalculable value to the navvies who laboured at the Oder works, in Brandenburg, from 1853 to 1859. From 2000 to 5000 people were at work. They lived in rough wooden huts, slept on the ground, and cooked their dinner on bricks before their doors. There were an eating-house, a shed for a church, dwellings for the surveyors, the police-officers, the minister, and the physician; and an hospital. Nor was the latter superfluous. It was full all the year round with patients suffering from gastric and low fever, caused by the evaporations from the river. The Government had to appoint an additional medical man to meet the wants of these poor people. But what was most painfully felt was the lack of able and faithful nurses. There were some nurses, but their conduct was most scandalous. Of course, respectable persons could not be found to accept a merely temporary situation in the midst of a desert, and where an epidemic was continually raging. Those who could be obtained were just people who could get nothing better to do: returned convicts, vagabonds, and thieves. The poor patients were nursed and robbed at the same time. The nurses, to save themselves the trouble of administering the medicines at the prescribed times, either poured them down their patients' throats at one gush, or threw them out of the window. Patients

who were hovering between life and death were made drunk with brandy. All this was very well known to the medical men, and the guilty ones were duly punished; but their successors were no better, and perhaps worse. In this dismal state of things the minister of the place wrote to Pastor Fliedner. "We want able nurses," he said, "and it is admitted even by our officials that in our case the love of Christ is, above all, an essential qualification. I therefore put the question to you: Have you no nurses who, for the Lord's sake, and for the sake of their poor, homeless, sick brethren, are willing to come to us? The Sisters of Mercy of the Romish Church would certainly, if applied to, have been here long since; and if our Church is not able to send help, we shall be compelled to apply to them. How great my anxiety is for the souls of the patients in these circumstances you may picture to yourself," &c.

This cry for help was not left unanswered. Fliedner, of course, could do nothing, for this was not a case for deaconesses, but he sent the letter to Mr. Engelbert, who at once replied to it. "It gives me unspeakable pleasure," he wrote, "to be able to tell you that our Church is no longer powerless in this matter. She has apt men and women for the hospital, who, from love to God, care for their brethren, and desire nothing but to see them helped both as to body and soul." An arrangement was then made with the officials of the place by which the hospital was entirely given up to the



care of the Duisburg brethren. In the worst months of the year from seven to nine were employed. Mr. Engelbert appointed one of them to be chief, upon whose shoulders the whole management rested. He discharged his duties so well, that at the end of five years, when the works on the Oder were completed, he was honoured by the Government with the situation of governor of the prison for criminals at Brandenburg. The number of patients often amounted to 190 at a time, so that the hospital could not contain them. Auxiliary hospitals had therefore to be fitted up. On some days from fifteen to twenty patients were brought in. In most cases these new comers had to be cleaned from top to toe, and their clothes submitted to a boiling process. At times, when there was a relaxation of disease, the deacons devoted their spare time to visiting the navvies in their huts, distributing tracts and Bibles, and speaking to them about the only Physician who can cure both body and soul.

A commission was sent by the king to inquire into the progress and state of the works. In its report the following statement occurs: "The conduct of the deacons has been perfectly irreproachable and inoffensive, and they have shown in their work among the sufferers, which they have performed with patient, persevering, and tender-hearted love, that they have always kept in mind their life's task, viz., to serve Christ in His suffering members. By prayer and earnest addresses, they have tried to maintain order and discipline on a religious basis among those who

were entrusted to their care, and their efforts have been crowned with gladdening success."

Very gratifying also is the opinion of the doctor. I give it for two reasons: *first*, that my readers may have a correct idea of the ability of these Duisburg deacons; and, *secondly*, as a testimony to a truth which is sometimes doubted,—that a good Christian may be also an able labourer. The doctor's testimonial runs as follows:—

"The deacons who were sent here have always distinguished themselves by their attachment to their work, their love towards the patients, and their knowledge of their duties. That portion of their work which recurred at regular intervals they have always punctually performed, without requiring to be put in mind of it. Under this head I include the cleaning and ventilating of the rooms, the looking after surgical bandages, and the administering of medicines. The lower operations in surgery, which were committed to them, were performed with dexterity. They evinced the most satisfactory knowledge of cupping, bleeding, leeching, and applying clysters. In the art of tooth-extraction, however, only the upper nurse, Mr. W——, has acquired the desired dexterity. They have made such progress in the knowledge of the medicaments and the preparation of the prescriptions, that all of them are able to prepare the simple recipes which are here used. And as to the knowledge of the action of such medicaments as required peculiar observation, they have proved all that could be desired.

“In consequence of the excellent services of the deacons the operatives not only lost their former dread of the hospital, but the patients showed greater obedience to the regulations.

“In an economical point of view the deacons have caused considerable saving to the funds of the hospital.”

But perhaps the most interesting, and also the most beneficial, of all the services of the deacons was that which they performed in 1860 to some hundred German colliers who emigrated to the south of Russia, and who would, humanly speaking, but for their indefatigable activity and faithful assistance, have perished from starvation and ill-treatment.

It was in June of that year that two young Germans appeared at the town of Essen, on the Ruhr, calling themselves agents of Russian coalpit proprietors, and wanting to engage Prussian colliers for the pits near Nowa Tscherkask, the capital of the free state of the Don Cossacks. They came just at a time when there was a spirit of discontent among the Essen colliers, owing to a reduction of wages that had recently taken place. The prospects which the two strangers held out were most fascinating. The district of Nowa Tscherkask, they said, was another Canaan, a land flowing with milk and honey, where almond-trees, bearing fruit all the year round, adorned the public roads, and vines, covered with grapes, studded the evergreen hills. The police had some misgivings as to the honesty of the two individuals; but as they produced documents which

attested the legality of their mission, and defied anybody to prove that there were no vines and almond-trees in Nowa Tscherkask, they succeeded in gaining the confidence of the people, so that their hotel was soon besieged with applicants eager to exchange the fields of Rhenish Prussia for the paradise of the Ukraine. About 400 colliers, many of whom were married, resolved to follow the two messengers to the land of promise; and such was the enthusiasm that a band of music joined them to cheer them on their way through foreign countries, across tempestuous seas, and to enable them to enter their *Dorado* amid the flourish of trumpets, and the clang of drums. Nor did the musicians inquire what their business at the coalpits would be; for in a country so happy as that to which they were going, of course even the coal would dance up from the bowels of the earth to the measure of music.

So about 500 souls, including women and children, left Essen on the 3rd of August in a special train for Trieste. As they passed each station, with their band playing, they were received with loud cheers by the curious crowds.

At Vienna they were hospitably treated by the inhabitants, and enabled to see some of the curiosities of the town. At length, after an uninterrupted journey of four days and four nights, they reached Trieste, thoroughly knocked up with fatigue, but in good spirits from the recollection of the charming scenery through which they had travelled, and from the enchanting prospects they had before them.

The four days which they had to spend at the seaport preparing for their embarkation were passed in pleasure and recreation. The good Trieste people left nothing untried to cheer their minds. Feasts, public dinners, and popular sports were got up in their honour; and when, on the fifth morning, the steamer dashed out to the blue deep, the quays were black with thousands of well-wishers, who flourished their hats and waved their handkerchiefs, and made the hills re-echo with their endless "Hurrahs!" as if a band of kings and queens were setting out for a country where thrones awaited them.

But here their pleasure ended and their misery began. No proper accommodation was provided for them on board the steamer. With the exception of a few women and children, who were permitted to sleep in the hold of the vessel, all the rest had to remain on deck, day and night. Instead of a bed, a straw mat was spread for them. They had to use their boots and shoes for pillows. During the day the heat was insupportable; during the night the frost made them shiver. The food was bad; the water disgusting. Sea-sickness, fever,—various kinds of diseases, soon turned the vessel into a floating hospital. Fortunately none of them died; and after some days they learnt to make the best of their condition. They sailed on to Constantinople, and from thence through the Sea of Azof to Rostow; but their voyage was a succession of privations and hardships. Their two guides, the agents, left them quite alone, breaking all the fine promises they had

made. At every seaport where they put in those agents would leave the vessel, spend a day or two in the public-houses and brothels, and leave the poor emigrants without food, drink, or protection. Thus, after a series of disappointments and vexations, they reached Rostow, a pretty town on the Don, twenty miles from the eastern shore of the Sea of Azof. Here a number of carts were hired to carry the women and children, and also the luggage to Nowa Tscherkask, the place of their destination, which was distant thirty-five miles. No sooner had they moved on a quarter of a mile than the carters, after the Russian fashion, demanded money, although they had already been paid what they were entitled to under the contract. This being refused, they began to unload the carts, and prepare to drive back to the town. The emigrants caught hold of the reins to prevent them. The carters responded by striking with their whips. This was too much for the patience of the good Prussians, and in a trice their sticks were down upon the heads of the carters. The people of the neighbouring town, accompanied by soldiers and policemen, came hurrying to the assistance of their countrymen, so that a regular battle ensued. The Prussians gained the victory; and, after having driven the Russians back to the town, compelled the carters, who were now as submissive as children, to continue the journey.

Such was their entrance into that country of peace and happiness, the prospect of which had given them

strength to endure their trials hitherto. Alas, how soon and how painfully were they undeceived! "The sun," thus wrote one of them in his diary, "darted his burning rays perpendicularly down on our heads, so that we could only travel very slowly. We soon, however, came in sight of the spot where the almond-trees were said to blossom. It turned out to be a boundless, barren plain, where only thorns and thistles grew. Dead cattle were lying scattered about, filling the air with a pestilential smell, which made us almost faint. The impression which all this made upon us no pen can describe. We had often to sit down and cry to relieve our feelings and gather fresh strength for our melancholy journey. We felt here just as we had felt on the open sea. As there we only saw sky and water, so here we only saw the sky and wild *steppes*, where neither a house nor a tree could be discovered. Now and then, indeed, we passed a badly-cultivated field, on which water-melons were growing. . . . After having dragged ourselves on 18 wersts (16 miles) in this wearisome way, we at length reached a post-station, where a few inns, or *kabaches*, stood. They were built of timber and clay, and more like stalls for cattle than dwellings for human beings. From a long pole, fixed on the top of the roof, fluttered a white and black, or red and yellow little flag, denoting that these buildings were inns. You must, especially in wet weather, make your way to the door through a

pool of mud, into which you often sink down to your knees, and perhaps leave your boots behind. When at length you are so fortunate as to reach the door, you see the house-floor, where the mud is lying to the depth of several inches, and across which with difficulty you get to a second door, that leads to the taproom. Round a large table, of rough deals, which forms the only piece of furniture in the room, you see groups of dirty vulgar Russians, almost always accompanied by their wives. A pint-glass of brandy continually goes round, from which each individual takes a draught. . . Even in the coldest weather these inns are without fire, so that a foreigner cannot endure it."

At length, about sunset, they reached Nowa Tscherkask ; but there was nobody to welcome them. With the women and children in the carts in front, and the men marching in files behind, they entered the place to the music of their bands. They now found themselves in the city of their dreams and expectations. Soon they were surrounded by a mob, who, with the most comical gestures, put questions to them, of which they did not understand a word. "We never heard such gibberish before," says the writer whom we have quoted. "We proceeded through the town, which seemed to have no end. At length we arrived at a spacious drill-ground. Two stable-like houses, built of wood and clay, and evidently intended for barracks, were courteously



offered us for the night. Our supper was cooked in large kettles, built into the earth. Our luggage was scattered through the place in strange confusion. Neither beds, chairs, nor benches were to be seen. The bare floor was to be our couch. Supper was served up in big wooden basins, similar to those from which we feed the dogs in our country. It consisted of meat, rice, and unpeeled potatoes, boiled together into broth. Happy the man who could lay hold of a spoon! He who had none could look on and sup in fancy. We were soon overcome with sleep, and lay down in spite of the hard floor. There was not even room for us all. Some were compelled to bivouac in the open air, where the piercing night-frost penetrated them, and left its effects in an obstinate cold."

It turned out that the two agents had exceeded their orders, and engaged many more individuals, and especially many more married couples, than they were instructed to do. The musicians, who had been allured by such fascinating promises, were at once declared to be useless. These poor people were reduced to utter misery, and compelled to beg their bread along the roads. The other emigrants were divided among the coalpit proprietors; but sixty of them could find no masters. It is impossible to say what might have become of these poor people, thus driven to despair, had not the Russian Government granted considerable sums to support them. At length a coal-merchant, moved with compassion,

took them into his service, and sent them to a pit at 35 wersts distance. But now their misery reached its height. For ten miles round the pits neither cottage nor hut was to be seen. Holes were dug in the earth to serve as dwellings. The pits were in such a miserable condition, and so badly managed, that they could not be entered without danger to life. It was absolutely necessary to put them in order before work could be begun. The masters, however, required them to begin work at once, and threatened to withhold their food, if they did not yield. Perpetual quarrels arose, which often threatened to end in bloodshed. Meanwhile the women and children caught cold in the damp earth-holes. Medical assistance was not to be obtained. Death soon claimed its victims. In less than a week two women and ten children had died. The Russian hordes who roved about in the vicinity robbed the defenceless strangers. A general terror seized them. From time to time some stole away to try their fortune elsewhere, hoping, however absurd the hope, to be able to walk home through Russia, *viâ* Moscow and St. Petersburg! Thus they were soon scattered in all directions through these vast inhospitable districts, unacquainted with the language, in the midst of a savage population, without money, without friends, and with the prospect before them of winter, during which the thermometer often sinks down to 30 degrees below zero on the scale of Fahrenheit!

I cannot refrain from again quoting a few details

from the above-mentioned diary. Its writer had joined a party which, after great difficulties, had found work at a coalpit 105 wersts from Taganrog.

“We had not laboured very long,” he writes, “when one day our master declared that our contract must be altered; that he would give us 10 kopecks (5*d.*) less per shaft than we had agreed for, and that he could no longer furnish us with provisions. We were again in great perplexity. Since we had not yet received one kopeck, and provisions were no longer given us, we found ourselves under the necessity of taking them by violence; on which occasions blood was often shed. Our persistency, however, in asking our wages at length compelled our master to give us them; and henceforth we bought our provisions ourselves. At the village where we wrought nothing could be got. We were compelled to go to a neighbouring village, at 7 wersts distance, to make our purchases. The prices, however, were so extravagant that we could scarcely earn so much as the provisions cost. When returning across the *steppes* we were often attacked by Russians, who tried to rob us, so that we were compelled to arm ourselves and to defend our property at the risk of our lives. We soon perceived that we could not stay here any longer, so we resolved to try another place, which was situated at 70 wersts distance. We set out at the beginning of December, with the cold at 30° below zero. We could not obtain the money which we had wrought for, and

we were without any means of subsistence whatever. The wind was very cold and cutting, and blew the snow into our faces. The women and children were seated in carts, wrapped up in old clothes. The cold was so intense that we had to keep running. In the evening of our first day we saw no house; so we were compelled to spend the night in the open air, it being so dark that we could not see our fingers before our eyes. I cannot describe what we suffered during that night. I shall never forget it. We covered the children with old rags, while the men and women kept running to and fro to keep themselves from freezing to death. The howling of the wolves frightened and terrified us, but still it served to keep our spirits astir. Happily, all of us were alive when the day dawned; but most of us had our ears and feet frozen.

“As soon as day broke we started again, and after travelling several hours we saw a number of houses, where we got some refreshment. This did us good, and especially the children, who had been continually crying. About evening we reached the mines where we hoped to work. Their proprietor's name was Iwanow. He promised to take us, but refused to charge himself with the care of our provisions. He showed us a dwelling, which was dug in the earth. Its roof was on a level with the ground, and so bad that usually every morning we were covered with snow. On one side of the floor a few square stones were laid down, which served as a fire

place. We were almost suffocated by the smoke, which could only escape through holes in the roof. It was impossible to warm these dwellings; but we had to make the best of them, as we could not travel farther, owing to the heavy masses of snow that fell every day. We were glad to meet here with some who had emigrated with us from Prussia. They had been working for more than a month at Mr. Iwanow's pit. They told us, that with all their labour they had run into debt, and tried to persuade us to set out with them at once for Moscow and St. Petersburg; but we felt no inclination, nor indeed was it in our power, on account of the women and children.

"We had worked a fortnight in company with these comrades, when one evening they told us that they were resolved to leave in two days. The overseer had caught a hint of it, and informed Mr. Iwanow. The latter thereupon gathered all the Russians of the village on the evening previous to the purposed departure, made them drunk with brandy, and urged them on towards the dwellings of our comrades, whom they were to bind with cords, and thus prevent from leaving. We were just taking our supper, when all at once we heard a fearful cry. We rushed out and saw about 200 Russians, armed with sticks. Our friends, though unprepared for such an attack, defended themselves most valiantly, and so served their drunken assailants that ten of them were knocked down at once, and it was uncertain whether

they were dead or alive. The fight lasted more than a quarter of an hour, our friends gaining the victory. The Russians, however, by the stratagem of continuing to fight as they retreated, decoyed them into the open field. Here they were surrounded on all sides, and tied with cords, which were thrown over their heads and arms. The Russians now ill-treated them in the most cruel manner, and threw them into an old building, where they were kept under severe surveillance for eight days, without having their bonds loosened. During this period we were not even permitted to speak to them; and we had to witness their sufferings, which made our hearts sick, without being able to help them. On the ninth day they were, under a strong escort, taken to the town of Bachmuth, where a Russian court of justice sits. They told us afterwards that this journey lasted four weeks, during which period their cords were never loosed, while their clothes, which hung in rags about their limbs, were covered with vermin. The court of Bachmuth had its own way of doing justice to the despotism of Mr. Iwanow; but the inspector of police, a German by birth, provided the prisoners with lodgings at his expense till their case should be settled. They waited four months for the close of the process, till in spring they left the town, caring no longer how the judges would decide the case. The court most probably will never report to the authorities

in St. Petersburg the ill-treatment of our comrades, but deposit the documents somewhere, in a very dark corner.

“Meanwhile we continued our labour in distress and misery. The winter increased in severity. The thermometer sunk to 35 degrees below zero. The oldest people declared that they had never witnessed a winter like this. Even the winter of 1812, they said, in which the army of Napoleon perished on the snow-fields of Russia, was not so severe. Our dwelling was every morning barricaded with snow, so that we had to call the Russians to dig us out with their snow-spades. Even our beds were full of snow. We could sleep but very little, partly owing to the snow, partly to the wolves, which roved in troops around our dwelling, so that their howling continually sounded in our ears. We dared not venture to go unarmed to our shafts, which were only thirty paces distant. Our dread of these animals was so great, that we never went out of doors after sunset. Yet, notwithstanding this precaution, one of us almost fell a victim to these fearful beasts. Four of our comrades were found frozen to death between Garkof and Moscow.”

Thus far the diary. To such a depth of misery had those cruelly-deceived people been reduced, when the report of their sufferings reached their native town. A society for their rescue was immediately formed, and it was agreed upon that the best

way to help them was to bring them back to their own country. But where were the men to be found able and willing to address themselves to the task of travelling to those Russian wildernesses in such a season of the year, in search of some hundreds of people scattered over an area of some hundreds of miles! Indeed, only such would attempt it as had been taught by the Good Shepherd, who left his ninety-nine sheep in the wilderness to go out in search of the lost one.

An application was made to the Duisburg Deacon-house, and not in vain. Two brethren, of the name of Hartmann and Liebermann, declared themselves willing to undertake the work. They set out for Constantinople on the 25th of November, 1860. When the report of their arrival at Taganrog reached the poor sufferers who were scattered through the country, it was as if an angel from heaven had arrived. "We continued labouring on till February," the writer of the diary says, "when one day we received a letter from the Prussian Consul at Taganrog, saying that two men had come from Prussia to take the colliers back to their homes. At once all our grief was forgotten. We knelt down fervently to thank God for the unspeakable mercy with which He had moved friendly hearts in our beloved country to undertake a work which will be found written in the book of His remembrance."

The journey of the two deacons from Constantinople to Taganrog lasted twelve days, and was very



difficult, owing to the severity of the season and the inhospitality of the district. They only found ten colliers at that town and a few musicians. Four of the ten had only recently arrived, and were in such a wretched condition that speedy assistance was necessary to keep them alive. After having provided these people with board and lodgings, the deacons travelled on to Nowa Tscherkask, where they made inquiries as to the abodes of the scattered emigrants. They found out the dwelling-places of some of them with difficulty. The description which they give of the condition in which they found these unhappy wretches is heart-rending. At one place, called Gruschewsky, sixty graves contained the corpses of those who had broken down under their sufferings. One hundred and forty-seven survived. Of these, twenty-eight were ill, and eleven of them died in the course of the ensuing month. Nor was the condition of those who were at Nowa Tscherkask much better. Mr. Liebermann remained at Gruschewsky, while Mr. Hartmann returned to Nowa Tscherkask. The latter, who seems to have had the lead in the business, after having made provision for the people whom he found there, made excursions in all directions to find out the dispersed ones, and to prepare for the return of the whole band in the approaching spring. He was so fortunate as to obtain the favour and kind assistance of the Hetman of the Don Cossacks. Through the interference of this officer the passports were recovered, which the

coal-pit owners had kept, and, but for his powerful intercession, would never have given up. The difficulties which the two brethren had to struggle with were endless, owing partly to their ignorance of the language, but also to the impertinence of the Russians, and even to the imprudence of the Prussians. At length they got 139 individuals collected at Taganrog, looking forward with joy to the 28th of May, the day fixed for their departure. They were only about one-third of the multitude which had arrived there seven months before expecting to find a heaven on earth. All the remainder had died, except ninety-one persons, who resolved to stay in Russia, partly owing to unhappy family circumstances, and partly because they did not expect a better lot in their own country than they had there. Owing to unfavourable winds, the voyage across the Sea of Azof and the Black Sea was long. One day all the elements seemed to conspire against them. Their ship was old and small. On a sudden a tremendous tempest arose, accompanied with torrents of rain. Every one ran below. The vessel was tossed to and fro with such fury that the crowded mass of people was squeezed most dreadfully. The cries of the women and children were heart-rending. Suddenly a report was spread that the ship was on fire. Everybody that could move rushed on deck. The confusion was beyond description. A dense cloud of smoke rose from the hold. Some ran to the bulwarks to jump overboard, and were only with-

held by force. Fortunately the fire was soon put out, but the storm continued to rage with such fury that death was expected every minute. At this critical moment a cry was heard above the noise of the tempest. It came from a Jewish family, whom the captain and crew were engaged in violently attempting to throw overboard, as a means of appeasing the wrath of God. Of course our Christian friends came to the rescue, and prevented the outrage.

Notwithstanding these difficulties, the two deacons succeeded in keeping their numerous flock in order, and at last led them in peace to their much-longed-for country. Their arrival at Trieste was not so full of festivity as it was eight months before. The crowds which then conveyed them with cheers from the station to the steamer, now conveyed them from the steamer to the station with compassionate looks and dumb curiosity. At Vienna, on the contrary, they were treated by the people to sausages, bread, and wine. The nearer they got to their homes the more their hearts were cheered. And on the 1st of July the two deacons had the pleasure of entering the town of Essen at the head of a procession, which nobody could look at without realizing the wonderful power of that love which teaches a man even to lay down his life for his brethren.

"Next to God," the writer of the diary says, "we are indebted to Mr. Hartmann and Mr. Liebermann for our rescue from bodily and spiritual misery.

With true self-denying love they dreaded neither trouble nor danger to help us out of our difficulties, and they ought to have the sincere thanks of all the colliers for having saved them from certain perdition."

The last Danish war also witnessed the valuable services of the Duisburg deacons. Sixteen of them went to Schleswig in February, 1864, at the request of the King of Prussia, and partly at the expense of philanthropic committees at Elberfeld, Barmen, and other places. "Our brethren," thus Mr. Engelbert wrote to me, "have in the various lazarets tended the most serious cases, assisted in carrying the wounded soldiers from the field of battle, and day and night, with indefatigable zeal, helped in the dressing of their wounds. As a sign of their calling, they wore on the white band round their arm, which, as is known, is the badge of all persons officiating in the army, a simple little black cross." I should be too prolix were I to give an account of the labours which these excellent men performed in the sight of death, and must content myself with only a short extract from a letter, written on the day when the Dybböl Sconces were taken:—

"About two o'clock P.M. we arrived at the ruins of Rackebull, with the lazarret-waggons and carts destined for carrying away the wounded, marching ahead of the company. All the house doors had

been carried off and used for the bivouac-tents which were on the field, and now stood empty, in the same condition as our troops had left them in this morning. Tables, chairs, everything was lying in a mess. An empty farmhouse was appointed as a place for dressing the wounded, and was marked out by white flags. The farmyard was covered with straw and straw-bags, and no sooner was the bandage-waggon opened, and the instruments and the materials for dressing produced, than one waggon after another appeared, carrying both friends and enemies, who now, helpless and tormented by common pains, moaned for help and succour. The invalid-carriers, bathed in sweat, brought the severely wounded ones on litters. The temporary bandage which had been applied on the field of battle being replaced, the patients were refreshed with wine, which the surgeons carried, and with oranges, of which I had plenty in a large hamper; and they were then taken to our lazaret. I looked like a packed donkey: on both sides a knapsack with bandages; on my back woollen blankets in a strap; in my button-holes scissors, pincers, needles, &c.; and across my chest were straps to which two canteens, filled with wine, were fastened. One of the officers jokingly said to me: 'Of you it may be truly said, *Omnia sua secum portans*; but I am sure you have forgotten one indispensable article.' 'And what is that article?' I asked. 'Cigars,' he replied.

‘Oh, I can help you to these too,’ I said, and produced some from my coat pocket. A Danish officer’s wounds had just been dressed; he suffered great pain; but I offered him a cigar, which gave him much pleasure, and he seemed to puff away a part of his sufferings with the clouds of smoke. The sun set, and the dressing was continued in the rooms of the farm-house; but still waggon after waggon arrived, bringing more sufferers. It was said that there were many still lying in the sconces. Some surgeons went there, and at their request I joined them. When we arrived at Sconces 9 and 10, we found plenty to do. We brought the sufferers as far as from the bridge-head of Sonderburg, from the shore, and from other remote corners. I conducted the carriers, and helped them to convey the wounded to an old house, where they were dressed. The sconces presented a frightful sight. The dead lay in heaps; and here and there a living man was pulled out. Rifles, arms of every description, ammunition, blankets, mining tools, collapsed block-houses, pools of blood, and corpses, covered the earth; while the moon diffused its soft mild light upon many a pale face and many a glazed eye. We found the last wounded Danes on the shore about eleven o’clock, opposite Alsen. While we were dragging them off, the balls whistled over our heads. It was past one o’clock in the morning when I returned from the sconces to Westerschabeck.”

Such are the labours in which the Duisburg

deacons are engaged for the good of their suffering fellow-beings. Volumes might be filled with an account of them ; and these volumes would undoubtedly contain the most eloquent eulogium that could be written on the power of Christian charity. Indeed, they would be simply a record of the acts of men who have left all and followed Him who went about doing good.

## IV.

### THE SUNDAY JOURNAL — REGULATIONS AND STATISTICS.

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**T**O promote the financial interests of the Establishment, and at the same time to sow good seed among the people, Mr. Engelbert in 1850 started a cheap weekly journal, under the title of *Sonntagsblatt*, or "Sunday Paper of the Inner Mission for Rhineland and Westphalia." It has four quarto pages, containing eight closely-printed columns, and costs only fifteenpence a year. It has met the wants of the common people so well, that it has a circulation of 5000 copies, and yields a net profit of about 70% a year. And this success is not at all remarkable, for the paper contains a great variety of interesting matter adapted to the edification and instruction of its readers in the knowledge of things concerning the kingdom of God. A devotional article on a passage of Scripture comes first. Then extracts from the history of the Christian Church; sketches from real life in the sphere of the Inner Mission; notices of churches and societies; addresses and devotional papers for furthering the practice of Christian charity; communications about the *Gustavus-Adolphus Society*,



prisons and asylums, young men's associations, foreign missions, &c. &c. The style is popular, and exhibits a happy combination of communicative talent with extensive information. And no wonder, when such men as Mr. Engelbert, Pastor Bleibtreu, and Pastor Dietrich, Director of the Asylum at Lintorf, apply their talents and rich practical knowledge to the service of this interesting work.

The conditions of admission for young men to be trained as deacons at Duisburg are expressed in a few articles, from which the following is a short extract:—

The applicant must be a member of the Protestant Church, and be able to declare “that he has experienced the grace of Christ through a living faith in his heart; that, from grateful love for His mercy, he desires to be employed in disinterested service among those who are in need of assistance and salvation; and that it is not his object, in exchanging his old profession for a new one, to seek earthly profit, honour, or comfort.” He must be well acquainted with the word of God. His moral conduct must be irreproachable, and must be certified by his minister. He must be possessed of some school-knowledge, speak German well, be able to read and write, and have a knowledge of arithmetic, or at least be capable of learning it quickly. He must be skilled in some handicraft, or agricultural labour, or be willing to learn. In short, he must have an in-

clination for bodily labour. He must also be in good health, and free from any physical defect. His age must be not less than eighteen, nor more than thirty, or, in some exceptional cases, forty. He must be unmarried, and also unengaged. If a widower, he must be free from obligations to relatives, and be prepared to serve the Establishment during five years in an unmarried state. He must produce a certificate from his parents, if they are alive, that he devotes himself to his new career with their consent. He must send in an autobiography, containing an account of "the position of his parents; of the history of his inner life; and of the most important events of his outer life. He must also name the books which he has read during the previous year, and which have afforded him the greatest profit, and the ministers whom he has heard with the greatest blessing."

It is not left optional to the applicants to choose beforehand the branch of labour which they are to be engaged in. The time of preparation at the Establishment lasts from two to three years.

The applicants, when admitted, receive no salary during the time of their trial. They get, however, board and lodging; and in case their own means be insufficient, they are also clothed at the expense of the Establishment. When appointed as regular deacons they receive a small salary, or rather pocket-money, if they have no means of their own.

The Committee does not send out the deacons until they are applied for. Mr. Engelbert makes the contracts with the parties who take them into service. And after the expiration of the time agreed upon they return to the Establishment, and continue living there till fresh applications call them out again. In a few cases, however, such as at Antwerp and Berlin, the Committee supports deacons as home-missionaries and colporteurs at its own expense.

The Duisburg House is the centre of a work which spreads its branches all over Europe, and even as far as America. From East and West, South and North, weekly letters come in from the brethren who labour in the various quarters, and thus the director is kept cognisant of all that is going on. Nor does he receive this knowledge for himself alone. He is not the master of the deacons, to rule them with autocratic authority; he is their elder brother, their fellow-servant in the work of the Lord, their guide and counsellor, under their one common Master. He therefore keeps them informed of each other's locality, experiences, labours, and prospects, that they may participate in each other's joys and sufferings, and pray for each other with brotherly affection. The weekly "Sunday Paper," which contains extracts from the latest news about the brethren, is sent to them all; and when a letter arrives, containing something worth communicating, it is copied with chemical ink,

and sent to all the brethren at once. Mr. Engelbert is also the regular minister of all the persons living in the house, or in the service of the Establishment. In 1853, the Institution was acknowledged by the Royal Consistory as a parish by itself; and Mr. Engelbert was appointed its clergyman.

In order to give a proper idea of the general work of the deacons, it may be well to lay before the reader the following statistics, taken from the Report for 1860, which in this respect is particularly full. That year eighty-six deacons were in the service of the Establishment. Their work was divided as follows:—

(a) *Deacons employed in nursing the sick.*

At Elberfeld, 1 as a manager at the city hospital, 4 as nurses at the same establishment.

At Neukirchen, near Treves, 1 as nurse at the hospital for miners.

At Michelstadt, near Darmstadt, 1 as nurse at the Augustus hospital.

At Unna, 1 as manager of the city hospital.

At Osnabrück, 1 as manager and 1 as nurse at the city hospital.

At Brunswick, 2 as nurses at the Alexii asylum for lunatics.

At Cleves, 1 as manager and 1 as nurse at the Evangelical Stift.

At Coblenz, 1 as nurse at the Evangelical Martin Stift.

At the hospital of the Deacon-house at Duisburg, 1 as manager, and 4 as assistants in the nursing of the sick.

In private families, 4.

*(b) Deacons employed in the training of children.*

9 as teachers at schools for the poor or orphans, viz. :—

At Wollendorf, near Neuwied ; at Krakau ; at Bönninghardt, near Alpen ; at Remscheidt, near Elberfeld ; at Berlin ; at Ramsbeck and Neu-Andreasberg, in Westphalia ; at Bracht ; at Kempen.

Several as ushers at different schools.

Several as teachers of trades at various establishments and orphanages, viz. :—At the St. Martin Reformatory at Boppard ; at the St. Peter's Stift at Hoxter ; at the Idiot Asylum, Hephata ; at Gladbach, &c.

Several as managers of orphanages, as at Iserlohn, Kreuznach, Muhlheim on the Ruhr, &c.

*(c) Deacons employed in ministering to the poor and in other services.*

8 as deacons in service of Christian churches, viz. :—1 at Barmen ; 2 at Crefeld ; 1 at Elberfeld ; 1 at Cologne ; 1 at Düsseldorf ; 1 at Dortmund ; and 1 at Lennep.

1 as manager of the reformed poor-house at Barmen.

1 as director of the city poor-house at Iserlohn.

1 as manager of the poor-house at Heiligenhaus.

1 as landlord of the Christian tavern for wandering artisans at Barmen.

1 as manager of the evangelical 'Vereinshaus,' at Elberfeld. (This is a kind of Religious Institution Rooms.)

1 as colporteur among emigrants and sailors at Antwerp.

1 as sexton of the Reformed Church at Elberfeld.

1 as sexton of the Evangelical Church at Crefeld.

1 as colporteur of the Evangelical Society at Elberfeld.

1 as overseer of the agricultural department at the Deacon-house at Duisburg.

*(d) Deacons employed in prisons.*

3 at Spandau ; 1 at Sonnenburg ; and 1 at Brandenburg, as jailors at the prison.

1 as manager, and 1 as assistant at the Lintorf asylum for returned convicts.

The last Report which has come under my notice is that of 1862. Eleven young men were that year admitted on trial. The number of deacons then amounted to ninety. Of these from seventeen to twenty were engaged in nursing the sick; from eighteen to twenty in the training of children; about twenty in ministering to the poor; and two in prisons.

Four candidates for the holy ministry received instruction in the practice of Inner Mission labours. The number of candidates who had done so since the commencement of the Establishment was forty-eight, of whom twenty-four were natives of the Rhine province, twelve of Westphalia, and twelve of other districts.

Twenty boys were under the care of the deacons in the Establishment; while twenty others, who were apprenticed to various trades, were supported and clothed.

The total income during the year 1862 amounted to 17,788 thalers (2668*l.*), including 880 thalers (132*l.*), for the Lintorf Asylum, of which a short account is given in next section. Of this sum about 124*l.* were donations. The King gave 25*l.* About 900*l.* was derived from collections at houses and in churches. The rest of the income was made up from sums paid for the nursing of invalids, the boarding of children, &c.

The total expenditure amounted to about 17,855 thalers (2678*l.*). Of this sum about 285*l.* went towards the support of the Lintorf Asylum. The

Establishment-household cost 3400 thalers (510*l.*); the hospital, 3593 thalers (534*l.*); the salaries 2123 thalers (318*l.*). And there was a deficit of about 10*l.*

The property of the Society consists of a capital of 7800 thalers (1170*l.*) received from two bequests, and of five main buildings, which, together with barns, workshops, washhouses, gardens, and fields, occupy an area of about 120 acres of land. This property is burdened with a debt of 27,272 thalers (4090*l.*).

Should one go to visit the Deacon-house at Duisburg he need not expect to see a magnificent building adorning a spacious square or a main thoroughfare. He will be conducted to a humble gate in a rather narrow and dark-looking back-yard, or court, which one would hardly suppose to be the entrance to the scene of such important and extensive labours. Nor will the interior of the Establishment arrest his attention by its architectural beauty. It is a strongly-built but old-fashioned house, provided with a broad staircase, and spacious and high-roofed rooms and passages. But all these are more adapted for utility and comfort than for æsthetic enjoyment and show. Whatever there may be deficient, however, in the outward appearance and architectural structure of the old building, is soon forgotten when one walks through the spacious well laid out gardens, and inspects the new buildings, especially the ospital, whose simple but symmetrical walls rise

up with dignity, as if conscious of the important object they are destined for. And when one bears in mind that here he is in the centre of a great work which, not for the sake of honour or profit, but only for Christ's sake, blesses thousands of suffering, neglected, and helpless creatures, at a great expense of trouble, hardship, and disappointment, he will appreciate all the more the unassuming, humble appearance of the whole.

Duisburg, hid as it were in a remote corner of the world, disdains to elicit your admiration by the splendour of its brick and mortar, but rather seeks to raise it by the value and beauty of the works which you witness.





**THE EVANGELICAL ASYLUM**  
**FOR DISCHARGED MALE**  
**PRISONERS AND NEGLECTED MEN,**  
**AT LINTORF.**



## I.

### ORIGIN OF THE ASYLUM—PASTOR DIETRICH'S TRIALS AND SUCCESS.

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**I**N a charming district, amidst woods, pastures, and cornfields, nine miles from Duisburg, and as many from Düsseldorf, is a little village called Lintorf. It has pleased the merciful Saviour of the lost to select it as the scene of a work, that alike deserves the sympathy of His friends on earth, and excites the joy of the angels in heaven. The village is mostly inhabited by bigoted Roman Catholics, and has been from time immemorial like the land of Zebulun and Naphtali, inasmuch as its people has been sitting in darkness, and in the shadow of death. Still from time to time a family acquainted with the light of the Gospel found its way to the village; and gradually a small flock of Protestants gathered. It was soon evident that if a pastor could be found sufficiently exercised in the school of self-denial to be able to share their solitude with content, and their poverty with brotherly fellowship, they might become a well-organised little church.

Such a pastor was nearer at hand than anybody surmised. The Good Shepherd of His sheep selected

him from amongst the candidates who were preparing themselves for the ministry at the Duisburg Deacon-house. Ever since the beginning of this Establishment, Mr. Engelbert's attention had been directed to the wants of the little congregation at Lintorf; and for some time he had sent a candidate every second Sunday to them.

There was a tolerably spacious room in the village, which served for a chapel, and would also do for a schoolroom. The congregation was possessed of a little cottage, where the candidate took his dinner; but he never stayed over-night, as there was no sleeping accommodation. Besides, there was no opportunity of getting to the place except by private conveyance, which, to save expense, had to return the same day. In this way the Lintorf people were provided with public worship during a couple of years. It was felt, however, that these were only half-measures, and the question arose in what way the means of grace could be fully supplied. The congregation was unable to support a minister; and the Duisburg Establishment could not afford more help than it was already giving.

There is such a thing, however, as a law of gravitation in the spiritual world as well as in the natural. The little Lintorf congregation was not powerful enough to make the balance turn towards the side where it was wanted; but an additional weight soon presented itself. The Duisburg Establishment gradually obtained a wide-spread noto-

riety. It was known that neglected little vagabonds, who were refused everywhere else, were admitted there; so it was taken for granted that that Establishment possessed the means of managing individuals whom nobody else could manage. And of such individuals, alas! there are enough to perplex even the most sanguine philanthropist. There are discharged prisoners,—inveterate drunkards,—enervated victims of immorality,—incorrigible spend-thrifts,—men of good upbringing, who, having lost all character and reputation, are a disgrace to their friends, objects of disgust to their acquaintances, and yet manage to keep clear of the police and the prison. Many such persons were sent to the Duisburg House. But what could be done with them there? It was designed as a refuge for children, and an hospital for sick people, but not as an asylum for returned convicts and dissipated profligates. To take such outcasts into the house would be to defeat the object for which it was built. Their presence would only tend to make the education of the children utterly impossible, and to turn the happy family-life of the Establishment into a Babel of confusion.

But Christian charity is the gift of Him who said: “Him that cometh to Me I will in no wise cast out.” The desire of saving the lost is its innate instinct; and it can be foolish enough to try to save when human wisdom, and perhaps even the wisdom of angels, has given up all hope and expectation. Deep is the abyss which sin can open up, and into which

man can plunge. But charity, dwelling in the heart of a Christian who believes himself saved by the blood of the Lamb, will not admit that a sinner can dig a pit so deep that the hand of God cannot reach to the bottom.

"An asylum for discharged convicts and profligates is urgently needed," said Mr. Engelbert one day, when two men, whom he did not know what to do with, stood in the lobby. "It ought to be situated in a quiet, solitary, rural spot, secluded from the gaze and the bustle of the world, yet near enough to the habitation of men to admit of social converse."

"Such a place as Lintorf, for instance," said a voice.

"Just so. To find the place is no difficulty, but where is the man who is able and willing to lay his hand to such a work? He would have to live there day and night with no other companions but those whom nobody else wants."

"It would be an awful change to leave this establishment for such an asylum!" some remarked.

"Still not so awful as leaving the heavenly throne for the cross," thought one of the candidates within himself.

This candidate was Mr. E. Dietrich, a young man of about twenty-five. He had finished his university curriculum with great honour, and, while looking out for a ministerial charge, had taken up his residence at Duisburg, to learn there what neither universities nor books could teach him. He preached regularly

every fortnight at Lintorf; and he loved the Lintorf people, who, on their part, if they had been able to support a pastor, would soon have taken him for theirs. In these circumstances, the thought struck him that he might undertake the establishment of an asylum of the kind so much needed. The congregation, which scarcely numbered 250 souls, was not large enough to occupy all his time, and he would have leisure to look after the management of an asylum; and then no one but a well-trained scholar would be suitable for the directorship; for it was to be expected that scholars and men of talent and genius, and members of the higher class, would be found amongst the inmates. One of the deacons might be a useful assistant, but the leadership ought to be in the hands of a minister of the gospel. This was quite clear to Mr. Dietrich, and also to his friend, Mr. Engelbert.

But, in order to carry out a work like this, not only are education and talent required, but also a warm heart. And Mr. Dietrich's heart *was* warm. The love of Christ, poured into his soul by the Holy Spirit, had kindled a flame which no difficulties could quench. And of these there were plenty. First, there was no money; secondly, there was no suitable house; thirdly, there was no furniture; fourthly, there were no servants. These combined were heavy enough to puzzle the good young man, but only for a few days.

As to the first difficulty—the money—he was



put at ease by Mr. Engelbert, who, as Inspector of the Duisburg House, had often experienced God's wonderful power of opening up rich fountains where no water could be seen. The Asylum, he said, must be affiliated to the Deacon House. It would be unwise to found another establishment in the very neighbourhood of the existing one; as in the raising of funds the one would be always in the way of the other. It was not to be expected that the Lintorf Institution would ever become so large a concern as to warrant the organisation of machinery for collecting money, paid agents, or a separate committee of administration. It had therefore better be placed under the shelter and control of the Duisburg Committee.

The general meeting of the members and friends of the Deacon House Society took place on the 4th of November, 1850. The proposed Asylum was brought before it, and adopted with unanimous applause. So the Christian philanthropists of the Rhine Province and Westphalia were thus made acquainted with the object and prepossessed in its favour.

Now the applause of a meeting of friends is one thing, and money is another. Next day the Asylum box continued as empty as it was the day before. But faith never despairs of getting the required means for its work in due time, and only needs a kind hint from brotherly love to find the right moment for starting. This signal was given at the

meeting, at least it was taken as such by the Inspector and the candidate. It was thought that the little farmer's cottage at Lintorf might do for a beginning. It is true, many a stable was better fitted up; the ceilings of the two rooms and the roof were so dilapidated, that while in dry weather you could enjoy the sight of the sun, moon, and stars, in wet weather you had the rain and snow. The kitchen, which served also as hall or lobby, was so low and narrow that you could scarcely turn round with outspread arms. But the house was at any rate more comfortable than the stable at Bethlehem must have been; and it was not a palace for princes that was needed, but an asylum for poor unhappy wretches. As for Mr. Dietrich, he was quite willing to exchange his comfortable little room at the Deacon House for this humble abode. In fact, his youthful imagination, perhaps a little over-excited by the somewhat adventurous character of the undertaking, was pleased with the idea of beginning the thing as humbly as possible. Nor was this idea at variance with Mr. Engelbert's spirit, who was of opinion that the richer the Asylum was in spiritual privileges and the poorer it was in outward attractions, the better would it answer its purpose and the less would it be a burden to the Duisburg House.

A few necessary preparations having been made, the young candidate removed to Lintorf on the 17th of March, 1851. The household was not large. It consisted of himself, one of the deacons as his assistant,

and two men, who were to be the first individuals upon whom this work of love was to be tried. An elderly woman was engaged for the kitchen and the necessary housework during the day. Beds were provided from the Duisburg House, straw mattresses and a few blankets. Mr. Dietrich refused to make any distinction whatever between himself and the other inmates: he slept on the same sort of bed as them, lived with them in the same room, and partook of the same meals. And those meals were certainly as simple as could be used by human beings. One day the kitchen produced a large basin of porridge, and the next a mixture of potatoes and turnips, and on the third day again porridge, and sometimes a piece of bacon or a chop. It was a great change for the good candidate, but he bore it enthusiastically. It was just the thing he wanted. Nor was the furniture at variance with this sort of Robinson Crusoe life. Chairs there were none, but a deal placed across a couple of trestles served the purpose. The village joiner put together a table, which if it had been sent to the Great Exhibition would have been sure to gain the first prize, if weight and massiveness were looked at; for when, some years later, it was deemed desirable to transform it into a less substantial but more portable shape, it was found that one of its legs was sufficiently thick to make four new ones. As to drinking water there was plenty; but the question was, how to get it? Behind the house there was a deep well. A rope hung down from a

wooden cylinder across the mouth of the well, which, if turned by a handle, wound up the pail. But the pail was useless, and nobody in the place would provide them with another, the Protestants being unable and the Catholics unwilling. At length the blacksmith produced an old pail, but it had no bottom. A piece of wood was nailed underneath, and the pail was tried. It proved suitable, on condition that a man turned the handle with a speed of sixty miles an hour; for if less rapidity was applied, the leaky pail came up empty. If the inmates of the new Asylum could eat their bread in peace, they had at least to draw their water in the sweat of their brow.

Pastor Dietrich—for he soon became the ordained minister of the Lintorf church—told me these amusing details of the first history of the Asylum on my visit in November, 1864; and he could not but recollect with pleasure those days of youthful enthusiasm when delight was felt in many things which at a later period were discarded as unnecessary and impracticable. When the number of the inmates increased, and Pastor Dietrich took a wife, a separation was made between his household and that of the Asylum; and the principle of equality in their mode of living between the director and the inmates was judiciously dropped, as being alike inconsistent with the dignity of the former and with the free intercourse of the latter.

As to the finances of the Asylum, the first year of

its existence was more prosperous than was expected. First of all, Mr. Engelbert assigned to it the clear profit of his weekly paper, the *Sonntagsblatt*.<sup>\*</sup> It yielded between 25*l.* and 30*l.* Then the Provincial Board of the Inner Mission for the Rhine Province, and the Rhenish-Westphalian Prison-Society, each gave a grant of 15*l.* The inmates also paid something for board and lodging. Finally, a few subscriptions were received. All these items together formed a total income of 118*l.* But the expenditure amounted to 156*l.*, and the Duisburg House had to cover the deficit of 38*l.*

No sooner was it known that Lintorf received individuals whom society knew not what to do with, than applications came in from different quarters, most of which had to be declined from want of room. In 1852, which was the second year, Pastor Dietrich had ten men under his care; and the little Asylum soon became too strait. The old woman who served as cook was often in despair; for, as her kitchen was the thoroughfare from the road to the parlour, she was constantly annoyed by people going in and out, as if she were cooking in a market-place. Sometimes she had to stand outside to let people pass who came for their dinner; sometimes her porridge dropped into the fire, because she was pushed while putting on the pan. Either another house or an enlargement of the present one was urgently required; but how to get either was a riddle which

<sup>\*</sup> See p. 323.

nobody could solve. From time to time efforts were made to buy or to hire a house, but, as most of the property in the village was in the hands of the Catholics, these were unsuccessful.

At length, quite unexpectedly, a farmhouse, with a piece of arable land, just opposite the Asylum, came to be for sale. What a blessing if it could be got! But who could think of it? Of course, an effort might be made on the auction-day; but it would certainly be a hopeless one, as the Catholics would be sure to be on the alert. Well, the auction-day came, and the room was crowded. Everybody knew that no one was more anxious to buy the lot than Mr. Dietrich, and all were anxious to witness the race. The lot was put up at 150*l.*, and soon rose to 270*l.* This was Pastor Dietrich's bid. It was a very low price, but nobody offered a higher one. Then the auctioneer, according to the custom of the place, put three little wax candles on the table, of which he lighted one. "Eighteen hundred thalers!" he cried, "will nobody bid more?" There was silence. The little candle burnt down, and the second one was lit. "The second candle is burning!" cried the stentorian voice; "eighteen hundred thalers are bid!" No voice was heard. "The third candle is burning! Friends, this is your last chance! Eighteen hundred thalers for such a splendid property!" But the third candle burnt down quietly, and when the dying flame disappeared, the crowd, which in breathless attention

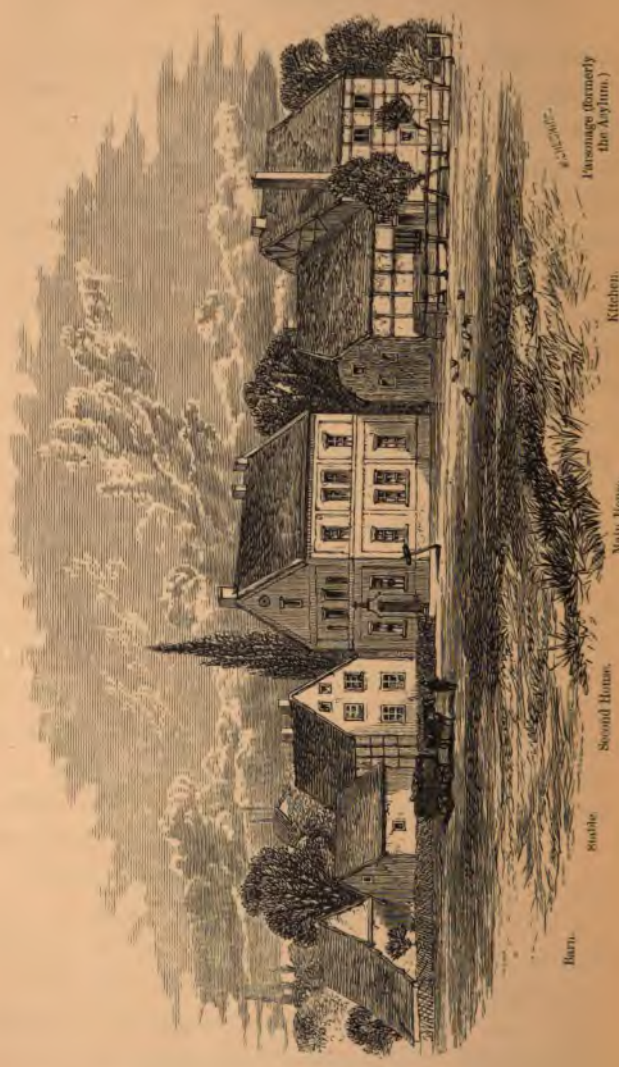
had been looking at the momentous little light, burst out into the cry, "It is for the Asylum!"

Yes, it was for the Asylum; but how it could be so nobody could make out. The Romanists were quite taken by surprise. Next day some persons offered fifty per cent. profit; but the die was cast, and nobody could turn it again. It was clear that a higher than human power had ruled the proceedings of that remarkable auction. It was just the thing which the Asylum wanted. No other piece of ground in the whole village could be so desirable. It was only separated by the public road from the little farmhouse. The new house was too small, but there was plenty of room now to build a regular establishment; and the land which was connected with the house was very valuable for the objects of the Asylum. It was found that agricultural labour was the best, if not the only suitable, occupation for the inmates. Now there was full scope for it. That Providence had here interfered in a special way was afterwards repeatedly confirmed; for all the efforts made at later periods to buy other pieces of land were in vain.

It was in 1853 when the farm was bought. Next year a new establishment was built, capable of lodging at least twenty-four persons. The money was obtained by a loan of 3000 thalers (450*l.*) in shares of ten thalers each (30*s.*), which were soon taken. The king gave a donation of 1000 thalers (150*l.*), and a friend advanced 800, and thus the







Passage formerly  
the Asylum.

Kitchen.

Main House.

Second House.

Stable.

Barn.

EVANGELICAL ASYLUM AT LINTORP

financial difficulties were happily got over. And now the simple but well-built two-storied house adorns the entrance of the little rural village. The farmhouse, which is situated at its right-hand side, is used as an additional asylum. A stable and a barn afford sufficient accommodation for the agricultural labours of the inmates: and the old house, which was formerly the Asylum, duly repaired and enlarged, is the comfortable parsonage of Pastor Dietrich and his happy family.

## II.

### THE ORGANIZATION AND FAMILY-LIFE OF THE ASYLUM.

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PASTOR DIETRICH was so kind as to lead me through the various apartments of the Asylum. As it was in the forenoon and most of the inmates were at work in the fields, I found the house all but empty. I saw the common dining-room, with its whitewashed walls, large-paned windows, and high ceiling, and the clean oak table at which the inmates partake of their simple but hearty meals after their work in the open air. Next to it was the dwelling-room of the house-father, a deacon from Duisburg, who, with his excellent wife, conducts the management of the household. In another spacious room we found three or four of the inmates occupied with some handiwork. They were either disinclined or unfit for field labour. The second story contained the dormitories, which consisted of a number of little rooms, each capable of containing two or three beds, it being deemed injudicious to put more than two or three of those individuals together in one bedroom. Everything was as simple as it could be, but

clean and tidy. There was nothing that pointed at ornament or luxury; neither was there anything that reminded one of a prison. No bolts on the doors, no iron stanchions at the windows. It was just a common dwelling-house, such as might be suitable for a numerous country family or school. I also saw the little stable, and the cow, the horse, and the pig; and in the tidy kitchen the deacon's wife was busily engaged in cooking dinner for the household.

"Indeed," I said—when we found ourselves again in Pastor Dietrich's parlour, where, with baby in arms, and a little chatterer by her side, Mrs. Dietrich entertained me with German coffee and home-made bread and butter,—“indeed, the Lord has wonderfully led you to this work and prepared everything just as you needed it. What is the number of men under your care at present?”

“Eighteen,” the pastor answered; “and this is the usual average. Were we able to receive all the applicants that come to us, the number would be above a hundred. But we cannot think of that, of course; and, to tell the truth, a score of such individuals is quite enough for one man to control.”

“I believe that,” I said; “especially as I see you employ no compulsory means.”

“The first principle,” said Mr. Dietrich, “of our system of education is perfect liberty. The men are here quite of their own accord. They are at perfect liberty to depart any day they like. None of the

doors are locked, day or night; yet up till this time not one of them has ever left the house at night."

"That is very remarkable," I said, "since many of them are discharged prisoners."

"More than fifty per cent.," the pastor replied; "and amongst them there are always ten or twelve who have been once or twice sentenced for theft. Yet during the thirteen years of our existence as an Asylum not a single article has been stolen. We proceed upon the maxim that confidence begets confidence, and we find that it is a true maxim. We show the men that we believe in their desire to become honest and to turn to a better life. This manifestation of confidence is, in my opinion, one of the first requisites to make them believe that we really love them. If you tell a man that you consider him too bad to be confided in, you tell him at the same time that you can never love him, because you cannot hope anything of him. And however deeply sunk those unhappy wretches may be, they have as much of moral logic, at least, as is sufficient to make them perceive that where there is no hope, there can be no love either. What is it that makes the life of the discharged prisoner so miserable? It is his experience of the total absence of confidence on the part of those to whom he applies for work or assistance. Nor can they be altogether found fault with. Although the testimonials which the discharged prisoner produces as to his conduct in the prison be ever so favourable, yet

he continues in the eyes of society to be a hopeless object. His testimonials are worth nothing; they only say that the bearer has behaved well in—a prison! So he finds all doors shut upon him; and concluding from this that all hearts are shut likewise, he turns a systematic enemy to society.”

“Very true,” I said; “I find that it is in your country just as it is in England and in all other civilised lands which I have visited. Imprisonment puts a Cain’s mark upon those unhappy wretches which stigmatises them for life. It shows, alas! how little the so-called Christian world is penetrated by the belief which it professes—that God loved and saved us, notwithstanding we were dead in trespasses and sins.”

“And it is only that faith,” observed Mr. Dietrich, “which is able to make us truly love the convict. An experience of thirteen years has convinced me that the education of discharged adult prisoners is a task which requires an amount of compassion, long-suffering, and patience, which mere philanthropy is unable to afford. The idea of reclaiming those outcasts is certainly beautiful, and may cause some to begin the work with enthusiasm. But the dreadful prose that is sure to follow will soon dissipate their charming dreams, and cause them to turn away with disgust and despair, unless they remember that they themselves were saved by grace from a depth of corruption and misery much more disgusting in the sight of God than even the

lowest degradation can be in the sight of man. For, to give you an idea of the kind of people we have to deal with, I may state that though they come hither entirely of their own accord, yet most of them come from a wrong motive. You are mistaken if you suppose that they all directed their steps to this house from a sincere desire of becoming better men. They care for a new coat and a new situation in life much more than for a new heart. Many of them, also, are sent by their families, or by the authorities, or by some society. Those of them who never were in prison were at least captives to drunkenness, dissipation, or wantonness. Some of them are most wretched vagabonds; they can neither read nor write, and are so covered with vermin, that their clothes must be torn from their bodies at once and buried in the earth. Others, on the contrary, are persons who at one time had handsome fortunes, and received education suited to their positions in life. Of these some have sunk to the level of the brutes, having no other object in existence but to eat and drink like beasts, so much so that after dinner, where an opportunity was given them of eating as much as they liked, they would go to the pig-trough to partake of a dessert of potato-skins and other refuse, merely for the pleasure of filling their bellies. Some, on the contrary, are perfect fops, with plaited shirts and ironed cuffs, with curled moustaches and pomatumed beards, speaking three languages, and having at command the finest and most polite phrases, in

which, however, they clothe the most vulgar, profane, and disgusting thoughts, such as decency forbids even to mention. We have persons amongst us from all classes of society—merchants, manufacturers, chemists, military officers, teachers, post and railway *employés*, custom-house officers, lawyers, operatives, day-labourers, &c. &c. We have them also of the most different characters. Some are so submissive, meek, and goodnatured, that we have never to speak a reproachful word to them. Others have been a source of constant annoyance to the whole household. Within only a few days they managed to turn the whole Asylum into a hell, letting loose all the unclean spirits and bringing the better ones into captivity. In such a *ménagerie*, you perceive, the patience and the faith of the saints are indispensable; and had we no Gospel, under the powerful influence of which we hope to be able to bring them, our work, as you may easily imagine, would be quite hopeless.”

“Certainly it would,” I replied. “And what may be the proportion of the higher to the lower class amongst your men?”

“Experience has taught us,” the pastor replied, “that there is not much need of an Asylum like ours for the lowest class. These people, navvies, operatives, &c., find more easily an opportunity of helping themselves than those who belong to a higher class in society. And on the whole, they are not possessed of sufficient moral energy to be able to submit of their own accord, during a whole year,



to a Christian discipline which, mild as it is, is yet strictly kept. Fortunately the need of labourers is so great in this country, that we are seldom troubled with these people. Still there are always a few of them amongst us. It is different, on the other hand, with mechanics, servants, and especially clerks. They cannot obtain situations except they can bring a good character. Now, if they behave well with us, we provide them with a character and help them to find a suitable situation. Hence our Asylum is much resorted to by that class of people."

"But is it not very difficult," I asked, "to classify such a variety of individuals, so that each of them may receive treatment in accordance with his former position in society?"

"We do not classify them at all," said the pastor. "We do not keep a school; ours is a place of refuge. People who are picked up by a life-boat must not expect to be classed as first, second, and third cabin passengers. With us the gentleman and the navvy must do the same work, eat the same meals, and sleep on the same beds, notwithstanding that the one may pay more than the other. We must even be very cautious not to privilege one above another, lest we should give rise to jealousy and incessant quarrels. It may be true that one individual has fallen into sin of a much grosser and vulgar form than another may have done; but all of them must be made to feel that they are not here in consequence of their virtue. But many of them find it very hard to

acknowledge that simple truth. When asked what has brought them to their present misery, they sometimes answer, 'We were always too good.' I have only to say that we have never seen much of that excessive goodness. Undoubtedly we have the hardest work with those 'very good' people, who boast of their high education and refined manners. I cannot but shudder when I remember a time when we had a tolerably numerous lot of them together. You can have no conception of the boundless extent of vulgarity and indecency which those wretches love to wallow in. Besides they would often unite in a system of opposition and rebellion which embittered our lives. Still the lower class often cause us a great deal of trouble and grief. They sometimes oblige us to meddle with matters of which you have never read in any book, and which I am sure you never supposed to be possible among reasonable beings created in the image of God."

"The thought has occurred to me," I said, "that this Asylum of yours must be a world in itself, such as can hardly be imagined by those who live outside. You must, within the narrow space of these walls, gather experiences which nobody else has ever caught a glimpse of. But how do you get on, on the whole, with the discharged prisoners? They are perhaps the hardest to deal with."

"They are not worse than the others," replied Mr. Dietrich. "With reference to them our experience is something like this: for the first few days they

feel as if they were in heaven. The kind treatment they meet with, liberty after long confinement, the luxury of smoking, of which they were deprived for such a long period, the comparatively delicate food, and many other little comforts, make them happy beyond description. Were not our hearts a little steeled by experience, we should often be moved to tears by the expressions of their unspeakable joy and gratitude, and by the glowing enthusiasm with which they depict the new life which they now purpose to begin. But with most of them this wonderful change only lasts till the moment comes when they are required to submit and bend of their own accord. They have learnt in prison to do even the most repugnant work while gnashing their teeth, because they were compelled to do it; but they never learnt to compel themselves by the force of their own will, or rather, their will was never trained to control itself in the sphere of free volition. For years they were never permitted to have a will of their own. They are now set free, and no wonder the desire allures them of enjoying the almost forgotten luxury, however foolish, nay pernicious, it may be. This imaginary freedom of will, which has always been such a powerful instrument in the hands of the arch fiend to decoy men into the pit of misery, has also ruined many a one amongst our men, who came from the gaol to our Asylum with the best purposes imaginable. Out of many sad instances I will only quote the case of one, who but a short time ago

was accused of murder, and made a very narrow escape. The jury declared him guilty by seven votes against five; but the court discharged him. Cast off by his family and almost reduced to starvation, he came to us, was received kindly, and spent a couple of months with us, happy as a king. One day he turns ill. We nurse him with the greatest care, watch at his bedside day and night, save no expense in his medical treatment, and, under the blessing of God, have the pleasure of seeing our efforts crowned with success. When he was so much better that he could just leave his bed and take a little walk in the garden, our house-mother committed the enormous crime of not having his dinner quite ready. He at once raised such a fearful row with her, that I was obliged to hasten to her rescue. Of course I remonstrated with him in a serious but kind tone, and pointed out to him the gross ingratitude of which he had been guilty. But this was too much for such a thin-skinned individual. Half-an-hour had not elapsed when he had his knapsack packed and was ready to leave the house. 'But, where are you going?' I asked him. 'I will go in quest of work,' he answered. '*You?*' I said, quite astonished. 'My dear friend, you can hardly stand on your legs. You will find all doors shut upon you.' The whole household came to the door to try to make him relinquish his absurd plan. In vain. He staggered away and plunged headlong into his misery—rather than bend his will."

"That is human nature," I observed. "It is only a repetition of our first parents' foolishness in Paradise, and a confirmation of that sad description of the human heart which our Lord gives us in the parable of the Prodigal Son. Of course you made no effort to compel the unhappy fool to stay?"

"Not the slightest," replied Mr. Dietrich. "It would have been against the first principle of our house. Such a thing as punishment is out of the question here. We give the inmates no other choice but submission or departure. Every one of them may leave us at any hour of the day. But we, on the other hand, may send them away whenever we deem it necessary. We do not come very soon to that however. We try to turn them to better thoughts by constant warnings and exhortations, hoping that peradventure the Spirit of God may cure their obstinacy."

"Have you special hours set apart for addressing them on the concerns of their soul?" I asked.

"None, except family worship every morning and evening, and, of course, the public services on Sunday. The chief rule of our house is 'pray and work.' As to the former, however, we are averse to enforcing it. We show them that *we* pray; we let them hear *how* we pray; we tell them *why* we pray. Occasionally, when circumstances require, we speak a word in season to some of them in private conversation; but in general we leave it to themselves to make the application of what they see and

hear all day long in the Christian family life into which they are introduced. If they refuse to profit by the Gospel which they here become acquainted with, we cannot compel them to do so."

"Do they receive any regular instruction either religious or secular?" I asked.

"They do not. They are either too old, or too stupid, or too clever. But those who can neither read nor write may learn here if they choose."

"On what principle do you select employments for them?"

"It is really not a small difficulty to find suitable occupation for some of them. Of course we cannot permit them merely to work for their pleasure; they must do something useful. But what suitable labour, for instance, can we give to a merchant's clerk who has ruined himself by drink? We cannot give him books to keep or circulars to write. At first we tried to employ such individuals in some light handicraft or in some work of industry; but we were obliged to give up the experiment, as it turned out unprofitable, except perhaps in the case of book-binding. We found that it was by far the most expedient plan to send them all to the fields. This is a wholesome occupation for them, and as our fields are pretty extensive, they are sufficiently separated from each other to be protected from the influence of evil conversation; for it would be against our principle of liberty to place them under personal

surveillance. Many of them labour for hours quite alone in the fields."

"I cannot but admire your system of training," I said. "It appears to me to be just the thing which they need, viz., an opportunity of exercising themselves in self-control and in the habits of a regular and orderly social life. And can you point to favourable results?"

"It is rather difficult to answer that question," said the pastor, "since we cannot look into the heart; but, as far as regards outward appearances, we drew up a few statistics about two years ago. We found that out of one hundred individuals who at that time had left our Asylum, only fifty-three had been with us twelve months, which is the normal period. Of the other forty-seven, eleven were put out, two secretly absconded because they were ashamed to confess their cowardice, and the rest took leave of us of their own accord. Of the fifty-three who stayed out the regular time, we took the following notes—"

Here the pastor took out a little book, from which he read,—

"Fourteen turned out badly, *i. e.* they went back to their sins.

"Nine doubtful, *i. e.* though they did not fall again into sins of a special character, nor resume their former way of living in all its grossness, yet they gave no proof of such a change as would justify us in saying they were restored to a moral life.

“Twenty turned out well.

“Ten unknown.”

“Indeed,” I exclaimed, “these are very satisfactory results; nay, I am quite amazed at them, bearing in mind that these individuals were not young people, but men hardened in sin. I see that nearly forty per cent. were brought back to right ways. That is a very fair proportion indeed.”

“Yes, I think we have reason to be very thankful for this blessing of God upon our work,” said Mr. Dietrich, “even although the expression, ‘turned out well’ does not bear a stronger meaning than that those twenty became orderly and irreproachable members of society. I believe, however, that there are some amongst them who have undergone not only an external but also an internal change. I refer to those who have confirmed our good hopes by their exemplary conduct during periods of from five to ten years. Keeping in mind that many of them, up to their entering our Asylum, had devoted their lives to crime and iniquity, and that now their conduct is as laudable as can be desired, I cannot but suppose that not only their outward life but also their heart must have undergone the renewing operation of God’s word and Spirit. I remember, for instance, one of them, a strong robust young man of twenty-two. From the time of his confirmation, which, as you know, usually happens at the age of fifteen or sixteen, he had merely passed from one prison to another. Theft, imposition, burglary, felony, and



housebreaking, were the crimes for which he was sentenced to an almost uninterrupted series of imprisonments. He lived twelve months with us. We helped him to a situation. Ten years have elapsed since then, and we have never heard anything unfavourable about him. He is a married man now, and while earning bread as a small master-tradesman for himself and his family, he is generally respected in the place of his residence."

Here the servant entered to serve up dinner, and I soon found myself seated in the pastor's happy family circle, enjoying the good gifts which his kind hospitality cordially offered. During the repast many interesting details of the Asylum life were told, for which I have not room.

Mr. Dietrich gave me a printed document containing the Rules (*Hausregeln*) of the Asylum, from which I made the following extracts:—

1. The object of the Asylum is to be a refuge for adult persons of the male sex, where they will be enabled to retire for a certain period of time from a life of dissipation and temptation, in order to be confirmed in their good purposes, and be enabled, by the power of God, to enter on a new life.

4. Each inmate of the Asylum, being supposed to have entered of his own free accord, is at liberty to leave it at any time, but is expected to give notice twenty-four hours before his departure. As a rule, every one who enters the Asylum pledges himself to stay during twelve months at least. The direction

of the Asylum, on its part, pledges itself to try to obtain a suitable situation for such as may be entitled to a favourable testimonial when they leave.

5. Those who enter the Asylum must be in good health. They must also produce a satisfactory certificate of legitimacy from the police, and may not, neither at the time of their admission nor during their stay in the Asylum, be under juridical examination or involved in any lawsuit.

8. The inmates of the Asylum assemble every morning and evening at a fixed hour for family worship, viz., singing, prayer, the reading of a portion of Scripture, and a short address.

9. The Asylum family rises in summer at half-past four; in winter at half-past five. Breakfast at seven; dinner at twelve; lunch at four; supper at seven.

10. In winter the hour from 6 to 7 A.M. and the dark hours before supper are devoted to instruction, according to the wants of the inmates. The evening hours after supper are devoted to familiar conversation.

11. The other hours of the day are devoted to labour, which chiefly consists of agricultural and domestic occupations. An opportunity of practising some handicraft will also be afforded. The Asylum provides the inmates with board, lodging, and clothing. On leaving, each receives a present of a sufficient outfit.

12. The house-father or deacon, who assists the inspector in the administration of the house, appoints

the work for every inmate, &c. Nobody is permitted to leave the house without his permission. Visitors are not admitted unless with the house-father's sanction.

13. The use of strong drink is forbidden. Those who have been accustomed to smoking receive tobacco from the Asylum.

14. On Sunday the public service at Lintorf church is attended. The rest of the Sunday is devoted to quiet conversation, the reading of useful books, &c., in order that the heavenly rest and peace may dwell more and more in the hearts and in the house.

The terms of the Asylum are very moderate indeed: only 26 thalers (3*l.* 2*s.*) a year, and 10 thalers (1*l.* 10*s.*) entry money.

The period of twelve months, appointed as the minimum time of stay, may appear too short; but experience has shown that it is long enough. It appears from the above statistics, that out of one hundred individuals only fifty-three had patience and perseverance enough to hold out that time. Besides, it must be borne in mind that persons who, during twelve months of orderly and Christian training have not learnt to turn to a better way of living, cannot reasonably be expected to learn it at all.

The balance-sheet of the last published Report of the Asylum (that of 1862), shows an expenditure of 1872 thalers (280*l.*). The income amounted to 1900

thalers (285*l.*); but from previous accounts there was a deficit of 297 thalers (44*l.*), which was covered by an advance from the funds of the Duisburg House.

I was sorry to find that the Asylum has not been able to clear off the debt which was incurred for the purchase of the land and the building of the house. The property is still burdened with a mortgage of 17,950 thalers (2693*l.*), and 9322 thalers (1398*l.*) in other liabilities; together, 27,272 thalers (4091*l.*).

I took leave of the Asylum and its worthy Director with feelings of gratitude and admiration. Looking at the remote situation of this little village, where, secluded from intercourse with society at large, a man, who might well occupy a distinguished place amongst the leading men of the Church, shuts himself up with the dregs of the human race, in order to rescue as many as he can from ruin both temporal and eternal,—I could not but think of this humble and too little known Establishment as a touching and eloquent illustration of the parable of the good shepherd, who goes out into the desert to seek the stray and lost sheep. The Lintorf Asylum is one of the finest fruits on the tree of Christian charity; and there is perhaps no good work being carried on among men which proves in a more striking way that the love of Christ, springing from a living faith in the heart, is a power productive of effects such as no other power is able to call into existence.



**THE ESTABLISHMENT FOR  
INDIGENT CHILDREN  
AT NEUHOF, NEAR STRASBURG.**



## I.

### THE HISTORY OF PHILIPPE JACOB WURTZ, THE JOINER.

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**W**HEN young people, in order to palliate their want of ardour and zeal in a good cause, point to their age, saying that they are too young still to meddle with matters of a grave and serious kind, every sensible man considers the excuse as a mere pretext, which finds its condemnation in the generally admitted maxim, that no one who is capable of discerning between good and evil can be too young to serve God and to love his neighbour. But when old people avail themselves of a similar excuse, by pretending that they are too old to begin a good work, it is generally admitted that there is some ground for that assertion, old age being considered entitled to quiet repose and exemption from the trouble and care of planting seeds of which it is not likely to reap the fruits. This, however, is not the logic of Christianity. Its maxim is expressed in the saying of the Saviour, "I must work the work of Him that sent me, while it is day; the night cometh when no man can work." Even the labourer who enters the vineyard at the eleventh hour is not



only gladly welcomed, but liberally rewarded by the generous husbandman. And if one is too old to expect to witness the fruits of his labour, yet the thought of the benefits others may reap will add brightness to life's sunset.

If any one should doubt the correctness of this observation, I should like to take him to the town of Strasburg, and walking out at the Austerlitz gate, proceed to the village of Neuhof, which is only three miles distant from the town. The road, called the Lyons road, lined on both sides with high trees, leads us through the small village of Neudorf, where crowds of cackling geese remind us that we are in the fatherland of the famous *pâtés de foie gras* (goose-liver pâtés). We then pass by a large drill-field, called the *Polygone* and perhaps are overtaken by a squadron of dragoons or meet a company of zouaves; for Strasburg, as every one knows, contains one of the largest garrisons in France. And though the town, notwithstanding that it has been in the possession of the French for nearly two centuries, retains its German aspect in the architecture of its houses and in the manners and dresses of its inhabitants, yet you cannot forget that you are on French territory, for the place and its environs teem with swarms of red-trousered soldiers, whose elegant French tongue strangely contrasts with the rough German patois of the Alsace people.

On entering the village of Neuhof we feel rather disinclined to proceed farther, as the place looks as

dirty as a pig-sty. Pools of rain-water, in which swarms of geese tumble and splash about, dot the unpaved road. A kind of pavement, however, running alongside a row of ugly little houses inhabited by small farmers and peasants, enables us to step on without being compelled to wade through the mud. At length we reach a broad gate which gives entrance into a spacious farmyard. This is the spot where I propose to lead you. I wish to point out to you a large two-storied building at the bottom of the yard. The inscription over its front door, *Soli Deo Gloria*, tells you that it is destined for a good object. It is the happy refuge of upwards of one hundred and twenty poor neglected children, who here are being rescued from temporal and eternal misery. To the left you observe a one-storied dwelling-house, with the inscription in German, *The Lord is a sun and shield*. It is the residence of some of the officials, and contains apartments for extraordinary cases of disease. To the right the whole length of the yard is occupied by a series of buildings, viz., a bakery, a washhouse, stables, barns, and sheds. Of all these premises, nothing was to be seen about forty years ago but the dwelling-house to the left: all the rest are the fruit, since that time, of Christian love towards the neglected and the lost. And if you ask who it was who laid the foundation of this good work, and set it going so that it could thrive and bear fruit, the answer is, an octogenarian artisan of the name of Philippe Jacob Wurtz, a man who, pressed

down under the burden of years, had been compelled to stop labouring in his own workshop, but, from the love of Christ that burned in his heart, felt young and strong and vigorous enough to commence this good work, for the benefit of the miserable and to the glory of his heavenly Father.

Mr. Philippe Jacob Wurtz was born at Strasburg on the 19th October, 1745. His father, whom he was so unfortunate as to lose in his fifth year, was a joiner, and left his widow and child in straitened circumstances. The poor woman had to earn daily bread for herself and her boy by sewing and washing in the houses of the citizens. In those days school-training was not at a very high pitch. Writing, reading, and a little arithmetic, constituted all the learning that the Strasburg youth could obtain at the public schools. Mrs. Wurtz could just barely afford as much as was required to put her child to school while she was at her daily work. The school instruction was carried on in German. A knowledge of French was indispensable to get on in society; but it was not taught in the public schools. It could only be learnt from private teachers, who, as they had to give their lessons in the evening, and the Strasburg streets were not yet possessed of lamps, used to walk about with lanterns, and hence were called "lantern-preceptors." Mrs. Wurtz could not afford to pay a lantern-preceptor; and poor Philippe, though a born Frenchman, was henceforth

and during his eighty years' life, obliged to live in his native country without being able to speak its tongue. Still, although his scientific training was scanty, his moral and religious education was excellent. Nor was the care which his good mother bestowed upon him in this respect in vain. At an early period of his life he showed a great delight in everything which concerned the service of God. As soon as he was able to read without much spelling, the Bible was the companion of his leisure hours. When he was nine years of age his mother could not give him a greater treat than to permit him to attend the weekly prayer-meeting at church. And when Sunday evening came, with its hallowed quietness, little Philippe would assemble some boys and girls to sing hymns from the Strasburg collection, while his mother accompanied them with the cithern,—a musical instrument which in those days adorned the parlour of every house in Strasburg.

At the age of fourteen Philippe was apprenticed to a joiner; and when he had reached his twentieth he knew his trade so well that he could commence his *Wanderschaft*. This was a moment of sore trial. His good aged mother had become blind, and it seemed to be his duty to stay at home and support and comfort her. The rules of his trade guild, however, required that he should travel abroad for six years to perfect his knowledge of his trade in the workshops of foreign masters. This was like a law of the Medes and Persians. To disobey it was to

exclude one's self from the guild for life and to become unworthy of the hand of any honest citizen's daughter. So poor Philippe had no choice. He provided a place in an asylum for his blind mother, and took his staff. The guardians of the guild stuffed his knapsack, dropped a few guilders into his hand, and escorted him solemnly as far as the gates of the town. If Philippe went on his way with his head bowed down like a bulrush, it was not from the weight of his knapsack. Still it contained a precious treasure—his Bible. And the recollection of the blessing of his good mother—who at parting had assured him that God, with a love still greater than hers, would guide and protect him—cheered up his spirit, and caused him to lift up his head again to the everlasting hills, from whence came his help.

And it was well he trusted in that help, for he now entered a life full of dangers and temptations. Whatever may be said in favour of the German system of travelling apprenticeships, it is certain that they ruin both the bodies and souls of many young German artisans. I hope to have an opportunity of speaking more fully on this matter in another part of the book. Suffice it to say for the present, that it was deemed a wonder that Philippe came back, after nine years' travel, as sober and chaste as he had departed. But he had got a sight of the world in its true colours. Himself a pattern of the beneficial effects of a godly education, he had witnessed in the lives of many of his comrades the awful fruits

of a childhood spent without God. This experience laid the foundation in his heart of that compassionate sympathy with poor and neglected children, which he afterwards showed in such a touching manner. Perhaps he would now have stretched out a hand to their rescue had he but known how to begin; but it was not yet the age of home missions, ragged schools, and philanthropic asylums. Besides he was a poor man, alone in the world, and bound to look out for the means of self-support. Still, as far as his power and means went, he tried to save and protect as many souls as he could from ruin. Knowing how dangerous the Sunday evenings were, especially to young unmarried artisans, he opened his small dwelling for as many of them as it could contain. There he would be seen sitting in the midst of them, Bible in hand, talking with them about the concerns of their souls, and praying and singing hymns. Thus he was instrumental in leading many a young man from the path of destruction into the fold of the good Shepherd. Populous, bustling Strasburg was all unconscious that in one of its dark back streets there was a light shining, which ere long was to shed its beneficial lustre over hundreds of souls sitting in the region and shadow of death.

It was not until the year 1791 that Mr. Wurtz, now in his forty-sixth year, succeeded in starting in business for himself. Though, owing to his limited means, he established his shop in one of the back streets, yet he was soon favoured with orders from

people in all parts of the town. The fact was, that Mr. Wurtz soon became known as an honest and faithful tradesman. And no wonder, indeed. When about to write out a bill, he used to kneel down and pray to be delivered from the temptation of charging too much. And this was the more extraordinary that he was not in circumstances favourable to this kind of devotion. He was often in such want of money that he did not know what to do; but his heavenly Friend always came to his help, though sometimes at the very moment when everything seemed lost. One day, for instance, he had just entered into a profitable contract for building a house, when unfortunately he found that he was short of timber. The person who employed him declined to advance a farthing till the house was finished; and the timber-merchants refused to give credit, for it was the dreadful period of the French Revolution. With a heavy heart poor Wurtz walked out into the fields. The sun was shining brightly, and all creation seemed to rejoice; but in Philippe's soul there was a mist of unbelief and despondency which clouded the beautiful scenery around. He stopped on a bridge, and leaning against the railing gave free vent to his distress. A stranger came up, and noticing his sad countenance, asked him the cause. It was soon told. "Why, if that is all," the stranger replied, "I will lend you the money. You can give me it back when you are able; and if you should never be able, still you are welcome to it."

This man was a gardener, whom Mr. Wurtz had never seen before. Such events often occurred in his life, and contributed not a little towards confirming his faith in a living God, who hears and answers prayer.

Notwithstanding the stormy times which in France closed the eighteenth century, Mr. Wurtz opened his heart and house to the joy of conjugal love. He bore such a high character, that he might have been a successful suitor for the hand of a daughter of any of the well-to-do tradesmen of the town; but he cared little about what jewels his bride might be able to adorn herself with, provided her heart was a jewel of the genuine water. And such was the heart of Miss Bruckert, whom he met with in an orphan-house, and, notwithstanding her poverty, recognised as a treasure of great value. During a period of thirty-two years she was the happy partner of his highly blessed life. One blessing, however, was withheld from them: they had no children, and when in 1824 Mrs. Wurtz went to the rest of her Lord, good Philippe found himself as much alone again in this wide world, as when he took his staff and wandered abroad. But eighty summers and winters had now passed over his venerable head. His knapsack, too, was heavier than it was sixty years ago, and the good master-joiner would often muse over the question what he should do with its contents, being well aware that he could not carry any of it into the country he was going to enter soon.



## II.

### THE FOUNDATION OF THE NEUHOF ESTABLISHMENT.

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THE question which puzzled Mr. Wurtz was soon solved by his heavenly Master. One day he learnt that there was a company of Christian friends who met once every fortnight at the house of one of the members to discuss the alarming and deplorable condition of the many poor children, who, in consequence of the recent wars, were reduced to utter neglect and destitution. Various schemes for the cure of the evil were broached, and it was generally agreed that a school and an asylum, conducted in a Christian spirit, were the first requisites. As none of the friends, however, were possessed of earthly means, they could do very little, and they were obliged to limit themselves to committing the matter in prayer to the Father of the orphans and the Saviour of the lost. The particulars of these meetings, which were communicated to Mr. Wurtz, interested him greatly. Being prevented by his great age from going out, he sent an invitation to the members to visit him at his house. When they entered the humble dwelling, in one of the back streets of the town, they hardly

knew what to think; and when, having been shown into a back parlour behind a joiner's dusty workshop, they noticed an old grey-headed man clad in an humble artisan's dress, they began to surmise that they had been invited to help a poor decrepit creature out of his last difficulties. There was, however, no time left to them to put their hands in their pockets; for Mr. Wurtz kindly bade them be seated, and said,—

“Dear friends, I was once a poor lad; and as to my late wife, I took her from the orphan-house. When we married we were as poor as the sparrows on the house-top; but the Lord has so blessed me since then, that I am possessed now of this little house and a small capital. It is not, however, my property, but a talent which the Lord has intrusted to my stewardship and which He will claim again with usury. My wife and I could never agree as to what we should do with it. But I know now. I have been told that you wish to help in the rescue of poor lost children; and I think I must give you what the Lord has given to me. I will commence by giving you 4000 francs (160*l.*) and the use of my workshop. I used to let my shop for the last eight years, as I was compelled by old age to give up my trade. It became vacant six months ago, and notwithstanding my having frequently advertised it in the newspaper, no tenant has yet turned up. I now see why the Lord has kept it empty. We will make

a school of it, if you have no objection to begin your good work under my humble roof."

The friends of course had none. They left the noble patriarch with joy in their heart and tears in their eyes. A few days later a person came and offered Mr. Wurtz a high rent; but the shop could not be got now for ten times the amount. Mr. Wurtz thought, "No tenant can possibly pay me such a high rent as my present one."

The workshop was soon adapted for a school. One morning in June, 1825, twelve children, upon whose faces and clothing neglect and destitution had put their stamp, walked in at the door by which for upwards of forty years many a rough deal had been brought in, to be carried out again in the shape of a handsome and well-polished piece of furniture. The same process had still to be gone through; and it was to be hoped that the living materials, not less rough and hard to be worked than the dead ones, would be as capable of refinement too. Mr. Wurtz's workshop reminded one of a greenhouse, where spring and winter combine in the most charming harmony, when the octogenarian patriarch was to be seen sitting among the little folks, telling them stories from the Bible and singing hymns with them to the praise of the great Friend of children. Nor did Father Wurtz forget that the connexion between soul and body is very close, and that he must not expect that the one will bloom when the other is starving. Before the

teacher came to instruct the children how to read and write "breakfast," Mr. Wurtz gave them the means of showing that they needed no instruction how to eat it. And when at the close of the day they were able to calculate that if you take twelve from a dozen, nothing is left, he enabled them to prove the correctness of their calculation by a supper consisting of a pile of twelve pieces of bread and butter.

When the report of these proceedings was spread through the town, many a feeling heart was touched with admiration and sympathy. One of the first gifts that were sent in to the friends was a silver box from a lady, on one side of which was engraved the story of Moses being rescued from the Nile by Pharaoh's daughter. On the other side the Saviour was represented speaking to the Samaritan woman about the water of life. A citizen, whose son had died at the time, presented the school with the bequest of the lamented deceased to the value of 1000 francs (40*l.*). These tokens of sympathy greatly encouraged Mr. Wurtz and his friends. Subscription lists were circulated, which were soon filled with names, and the sums thus collected, together with the 4000 francs which Mr. Wurtz had promised, laid the foundation of a Protestant Establishment for Indigent Children.

And it soon became necessary to obtain a suitable building. The workshop proved by far too strait. The one-storied house at Neuhoof, with its farmyard, garden, and field, about two-and-a-half

acres in all, was for sale. Though the sum which the friends could calculate upon was not sufficient to cover the price, yet the property was bought, as they knew that the needed portion of the money might easily be borrowed. A good married couple were found to take the superintendence, and in October, 1825, sixteen children took up their abode at the new institution. When Mr. Wurtz saw his little friends walk away from his shop never to come back, he felt like a man who by some accident loses the whole of his family at one sweep. His house became to him as dull and gloomy as a tomb; and though he was old enough to die, yet he did not want to be buried alive. He resolved to quit his house and to follow his little family to the Neuhof, as a hen walks after her chickens.

It seemed, however, that Providence thought the time had come to take its old servant to his heavenly rest. On a sudden, some ten days after the children had left, a report was brought to the friends of the school that old Philippe had been taken seriously ill. It was about four o'clock in the afternoon. They hastened to his house. There the venerable patriarch lay on his couch, pale and unconscious, like one fallen on his last sleep. A doctor was called. He came immediately, and when he saw the patient, shrugged his shoulders. "Good Mr. Wurtz," he said, "is going to leave us; the death-sweat is already begun." This was a Job's message to the afflicted friends; not only because they loved the dying one like a father, but

also because they had not yet got the 4000 francs which he had promised, and the money for the Neuhoof had to be paid within a few days. They left the house with heavy hearts. Next morning, no sooner had the sun gilded the cock of the splendid Munster tower, than they sent to his house to inquire. Who can describe their joyful surprise when, instead of the expected message of death, Mr. Wurtz's kind regards came back, with many thanks for their friendly care, and with the assurance that he was perfectly well again? One of the friends speeded to the house. The old man met him with a smile on his face. "And behold we live!" he said, in the words of Paul. He then kindly rebuked his friend because of his unbelief, and because he had called in a doctor, since a mightier One had said, "I am thy physician!" "You should have known," he added, "that I could not die before all is right with regard to the school." He then sold his house, presented the parish church with a considerable sum, gave several other sums to individuals whom he knew to be worthy of support, sent a handsome donation to the Strasburg Bible Society, put the promised 4000 francs into the hands of his friends, and repaired to the Neuhoof to live and to die among the children, whom he loved as the apple of his eye.

It looked as if the short but serious indisposition which brought Father Wurtz to the brink of the grave, was intended by Providence to teach him a few lessons. One of them was that a man should

not allow the sun to go down upon his promises, since life is like a tent pitched on an ice-floor. One day's heat may melt away the solid pavement, and, however good your intentions may be, down you go with them to the bottom, never to come up again. A day on which you have performed one good deed is worth more than a hundred days on each of which you have uttered a hundred promises. Mr. Wurtz was also taught the truth that genuine Christian love cannot rest until it has accomplished its task; and that it is better to be liberal before dying than to die before being liberal. This is a lesson which it would be well for many wealthy Christians to take to heart. It seems odd that they should limit their generosity to a will, the realisation of which they can never witness; and that they should grant the enjoyment of its benefits to everybody except themselves. It may justly be doubted whether a munificence which makes death its executor, may be considered as a fruit of spiritual life. If anything is essential to the worth of a gift, it is the free voluntary disposition of the heart; but it is questionable whether such a disposition can have had anything to do with a liberality which is not carried into effect until the great robber comes, who leaves nothing to a man but his shroud and coffin. Certainly it is better to pay vows to God than to His enemy; but it is to be feared that of a man, who till his last breath has kept all his wealth to himself, and on his deathbed turns it over to religious and charitable purposes, it may be justly said,

that as he tried to cheat the good Lord during his life, so he tries to cheat the devil in his death.

Mr. Wurtz was permitted for nearly three years to be the happy witness of the beneficial effect of his good work. During that period he seemed to be like a priest in the temple of charity which he had founded. He saw the Institution grow beautifully under the fertilising blessing of Him who gave the increase. To the inmates of the house the venerable grey-headed man was a living Gospel, an epistle of Christ written not with ink but with the Holy Spirit, which none, whether young or old, could read without feeling prompted to everything good, holy, and lovely. It must have been a moment never to be forgotten by many a child when the old man, after an earnest but gentle address, would take it by the hand, kneel down with it in a closet, and pray for its true welfare at the footstool of an all-merciful Saviour. It must have had a softening, truly-refining effect upon many a rude wild character, to observe the grateful feeling with which he would respond to every service performed for him. The children could learn from him how to bear their daily burden and cross with patience, and to count all the sufferings of the present time as nothing, compared with the glory which shall be revealed to us. In addition to the weight of his great age, Mr. Wurtz had to struggle with many bodily infirmities and complaints; yet as long as he was not laid up he would always thank God for his "noble health." Indeed, the benefits which the Institution



derived from the daily example of this truly rich man must have been more valuable to it than the money which he gave for its foundation. But had he not given the latter, it is doubtful whether he would have been able to give the former at all. Nothing makes a Christian more capable of pouring forth a stream of love, kindness, and joy, than the consciousness of his having performed a good work. The money which we keep for ourselves, when we do not need it, cannot but dam up that fountain; but no sooner is it removed from the heart and put in its right place than innumerable springs of joy and peace burst up. We have then the testimony of our conscience and of the Spirit that we have ceased to halt between two opinions, that the idol is cast out, and that ours is the living God, and none besides. The secret of being a treasure for thousands lies in making One our only treasure.

The prosperity of the Establishment increased so rapidly that six months after its foundation it gave shelter to twenty-four children. It was now obvious that the one-storied house was too small. Nor was the prospect wanting of ability soon to build a larger one. The good report of the Institution stirred many liberal hearts to send in handsome gifts. Often a cart would drive up into the yard loaded with provisions and all sorts of contributions in kind. Mr. Wurtz would often with tears in his eyes, squeeze the hands of the people who conveyed the presents. These, visibly touched at the aspect of the venerable patri-

arch, would take him for a poor man, who was allowed to share the benefits of the Establishment, and could scarcely believe that he was the chief founder of the place.

At the close of the year it was found that upwards of eighty children had knocked at the door of this place of refuge, the greater portion of whom had to be refused from want of room. Public opinion began strongly to recommend the building of a spacious asylum. Numerous papers and journals, such as 'Les Archives du Christianisme,' 'Le Journal des Prisons,' 'Le Bulletin de la Société Biblique,' 'La Revue Protestante,' &c., stirred the sympathy of the public for the Neuhoof Establishment. The two Protestant consistories of Strasburg recommended it warmly to their churches, and subscription-lists were circulated among them, which met with a surprising response. In England, also, men of influence took up the matter, and tried to raise donations. Nevertheless, in spite of these encouraging tokens of sympathy, the Committee hesitated to begin the work, as there was still a debt of 8000 francs (320*l.*) to be cleared off. So the second year was allowed to elapse without any alteration being made. Meanwhile the small house was organised on the best scheme which the narrow space admitted of. The school instruction was raised to a higher scale. It was brought to comprise, besides reading, writing, and arithmetic, the elements of history, geography, and physics, and linear drawing. Some boys were

promoted to the rank of monitors, and encouraged to engage in mutual education. Religious instruction was imparted every day. Seven hours of the day were devoted to school-teaching, and six to various kinds of work, such as basket-making, joinery, cabinet-making, pasteboard work, ribbon-weaving, domestic and field labour, &c. One of the officials who was a tailor taught some of the boys his trade; and a shoemaker in the neighbourhood was engaged for a similar purpose.

The effect which solid instruction and regular labour produced upon the children was quite amazing. The Institution fairly passed its probation, and proved a real blessing to the country. Its enlargement could not longer be delayed. Money poured in, specially designed by the liberal givers for the building of a new house. To put a stop to the hesitation of the Committee, Mr. Wurtz presented it with 10,000 francs (400*l.*), being the last money which the noble patriarch had to give. He destined it exclusively for the building of the new Establishment. This enabled the Committee to make up their minds. A circular was issued, in which the public was informed, that, since a debt still pressed on the Institution, no sums would be set apart for the new building but what were expressly given for it. It was resolved at the same time not to incur any new debt, and rather to stop building than to stop paying. Under these conditions the foundation-stone was solemnly laid in May, 1827. A copper

plate was inserted in it, bearing the following inscription :—

*Evangelical Establishment for the Education of Poor Children, built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the cornerstone, in whom all the building fitly framed together groweth unto a holy temple unto the Lord.*

I do not doubt but that it was pious Father Wurtz who selected this inscription from the Bible. It was a copy of the inscription which the Spirit of God had written on his own heart. Of course he was present at the solemnity ; and among the numerous witnesses of this important proceeding there certainly was none who witnessed it with more cordial gratitude to God and with more fervent prayers for its success. It seemed as if his divine Master had just protracted his life in order to enable him to enjoy this happy event. The next year he was, after a short indisposition, taken to his heavenly rest. His last word was, *Gottlob !* (Praise God !)

His mortal frame was interred in the garden of the Establishment. Behind a weeping-willow that shades his grave, a stone monument, simple but of good workmanship, reminds the children, in four inscriptions, of their kind and pious benefactor. These inscriptions are :—

On the first side: PHILIPPE JACOB WURTZ, *chief Founder of the Establishment for the Education of Poor Children at Neuhoof, born Oct. 19, 1745, deceased June 23, 1828.*

On the second side: WORDS OF THE DECEASED IN 1825: *This earthly good is not my property ; it is a talent which the Lord has lent me, and which I must return to Him with usury. I will return it to Him by giving it to the least of these His brethren.*

On the third side: WORDS OF THE LORD: *Well done, thou good and faithful servant ; thou hast been faithful over a few things ; I will make thee ruler over many things. Enter thou into the joy of thy Lord.*

On the fourth side: GRATEFUL FEELING OF THE CHILDREN: *Lord, Thou hast delivered my soul from death, and my feet from falling, that I may walk before God in the light of the living (Ps. lvi. 13).*

When standing at this remarkable spot and reading these inscriptions I felt as if I were standing at the grave of a beloved father. I looked round about, and far as my eyes could see I observed nothing but this good man's work. To the left I saw the extensive premises, of which he had laid the foundation, resounding with the hymns and the cheerful, lively noise of a hundred happy children. To the right were fertile grounds, cultivated by the hands of those who, before they came to this place, had been only taught to waste and destroy. I could not help remarking to the good house-father who guided me to this touching spot, "If this is the fruit of the small capital which this simple workman gathered during a long life, how strange it seems that Providence did not intrust large sums to him in early

life, seeing that he proved himself indeed one who knew how to spend them well !”

“Thus human wisdom would judge,” the house-father replied; “but who can tell whether good Father Wurtz, if he had become a rich man at an early period of his life, would not have been mastered by that same power which he, as a grey-headed man, knew so well how to control ?”

I reluctantly left this tomb, which seemed to preach such a beautiful sermon to me. Once more glancing around, and remembering that already upwards of 400 lost children had been restored to society, and perhaps to their Saviour, I said to my friend,

“Let us never think that a good work is too insignificant to be capable of bearing abundant fruits; and let us never think that it is too late to do it.”

### III.

#### ORGANISATION AND PROGRESS OF THE INSTITUTION.

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**A**FTER having given an account of the origin of the NeuhoF Establishment, I will direct the attention of my readers to its progress up to the present time, to the way in which it is managed, and to the condition in which I found it on my visit in December, 1863.

No sooner had Mr. Wurtz taken the first step towards founding the Reformatory than his friends united into a committee, consisting of five members, all of them residents in Strasburg. They all belonged to the respectable class of society. One of them was a professor in a Protestant seminary, two were clergymen, and two were landed proprietors. The sanction of the Government was therefore easily obtained. They assumed the title of *The Protestant Establishment for the Education of Poor Children of both Sexes*; and its object was specified under six heads:—

1. To rescue orphans or physically and morally neglected and abandoned children from sin and its consequent misery.

2. To train them in the knowledge of the truths

of the Gospel, and to exercise them in a practical Christian life.

3. To provide them with good elementary teaching, through the medium of schools connected with the Establishment. Of these schools there should be three : one for common elementary teaching, one for industry, and one for agriculture.

4. To enable them to learn a trade, or to adapt them for domestic service.

5. To watch over them during their apprenticeship after their removal from the Establishment.

6. By these means to make them useful members of society.

According to the rules founded on this basis, the Committee (the members of which are never more than ten, nor less than seven) has the entire control and responsibility of the work. It meets at least once a month. It appoints and superintends the Director, or house-father, to whose care the management of the house is intrusted. If he is not a licensed school-teacher himself, he must have one under his direction. The pastoral care of the Establishment is exclusively committed to a clergyman of the Lutheran Church. Family worship, however, is conducted every morning and evening by the house-father. It is expressly directed in the statutes that this exercise should not be so long as to weary out the attention of the pupils. An Auxiliary Committee is appointed to assist the chief Committee in finding



suitable situations for the pupils who have finished their education.

Children are not admitted under six nor above twelve. The sum to be paid for the board and lodging of a child is nominally 150 francs (6*l.*) a year ; but the greater portion of the applicants are admitted without payment. Thus out of 118 children who were supported during 1863, full board was paid for only twenty-three. The children stay in the house till they are confirmed, which is usually in their fifteenth or sixteenth year. Girls often continue in the house till their eighteenth year, when they are considered fit for service. A house is provided in Strasburg where such pupils as are apprenticed are boarded and lodged. Here they are supported at the expense of the Establishment, and under the superintendence of the Committee.

The members of the Committee discharge their important task gratuitously. If it is found necessary to appoint a salaried treasurer, he must give security, according to the laws of the country. The Director, or house-father, receives a salary of 1000 francs (40*l.*), in addition to free board and lodging ; the two teachers have 350 (16*l.*) each ; the overseer of the boys, 200 (8*l.*) ; the housekeeper, the female teacher, and the overseer of the girls, together, 800 (32*l.*) ; the cook, 205 (8*l.* 3*s.* 6*d.*).

The sources from which the Establishment draws its income are :—

1. The produce of the land.
2. The produce of the work of the children.
3. Sums paid for board and lodging.
4. Grants from the Government.
5. Voluntary contributions.

Every year a general meeting of the contributors is held, at which the treasurer must give an account of the state of the Establishment's funds. This meeting, however, has no right or power to deliberate or discuss any question. The Committee is absolute.

These regulations were sanctioned by the Emperor Napoleon, in 1853, when the Establishment was recognised as an *Etablissement d'Utilité Publique*. While the Institution thus enjoys the protection and support of the Government, it is bound at the same time to allow full insight into the management of its affairs. Every year four copies of the budget of the ensuing year, and of the accounts of the past year, must be sent to the prefect, who sends two of the copies to the Minister of the Interior. None of the regulations can be altered without the sanction of the Government. Money bequeathed to the Institution, if not destined by the testator for a special object, must be invested in the State funds; nor may it be used for any purpose whatever, without the permission of the Government.

So much for the regulation of the Reformatory. The history of its progress during nearly forty years is, like the history of all human things, a mixture

of prosperity and adversity. But under both sunshine and storm the tree has grown to its present size and strength. The resolution of the Committee not to build unless there was money to pay the expense, caused a considerable delay in the finishing of the new house, the foundation-stone of which was laid in 1827. The work was stopped several times for want of funds, chiefly owing to hard times. The roof was not finished till 1829; the ground-floor became habitable in 1831; the first story in 1837; the second in 1839; and the whole was finished in 1841. So that the building of a house which might easily have been finished within two years was extended over a period of not less than fourteen! And perhaps the premises would have remained unfurnished till the present time, but for two legacies, of 10,000 francs each, which were bequeathed to the Establishment. All this, of course, must have greatly hampered the Committee in the carrying on of its work. Hundreds of poor creatures must have been refused during the course of those fourteen years, for want of room. I find that in 1830 the Establishment contained no more than 34 children. This number increased in 1840, when the second story was habitable, to 54; and in 1850, after the girls' house was built, to 74. During the first twenty-five years of the existence of the Establishment 270 children were admitted, *i.e.*, about eleven annually. During the thirteen ensuing years 237 were admitted, *viz.*, 173 boys and 64 girls; *i.e.*,

eighteen annually. This shows a difference of seven children per annum, after the enlargement of the premises.

Now here is an interesting point for discussion between the advocates of strict financial economy and those who venture, in faith, to draw on future revenue. It must be mentioned, however, that the Committee often showed courage in facing considerable deficits, trusting on the faithful promises of the Father of the orphans. Nor was their confidence put to shame. In 1829 they had bound themselves to pay 8000 francs to the builder. When the day of payment was near at hand 1800 francs were still wanting, nor could anybody tell whence that sum was to come. But, exactly on the day which was looked forward to with such anxiety, two young persons presented the Establishment with a bequest of their grand-aunt, amounting to 1000 francs, and an unknown benefactor sent 2000 a few days later. In 1847, which was a year of hunger and dearth, the debt increased to 10,000 francs. The Committee then hit on the happy idea of establishing a box for clearing off debt. This measure met with great sympathy among the friends of the Establishment. Many a franc and napoleon d'or was put into that box which would otherwise, perhaps, have been wasted. By this means the debt was reduced to 50 per cent. in 1850. One of the members of the Committee then established an auxiliary debt-clearing box at his house. His example was followed by

many friends. Once a year these little boxes were poured into the committee-box. By these means the debt was wholly cleared off in 1853, and a surplus left of 370 francs.

The way in which the Establishment experienced the helping faithfulness of Providence was often very touching. Once upon a time—it was in the year 1850—the Committee found itself in great difficulties. Already the debt-clearing box had been applied to for a considerable advance. Heavy accounts were to be paid, and the prospect seemed rather dismal. But one day the post brought a letter, in an unknown handwriting, from America. It came from a gentleman who was born and bred in Alsace. His late father, who was a well-to-do merchant near Strasburg, had been a staunch friend of the Establishment. Owing to disastrous circumstances he had been compelled to stop payment, and to emigrate to America, leaving his property in the hands of his creditors. A portion of that property consisted of a considerable amount of interest on a sum which the merchant had destined for the Establishment, then recently started. The Committee had received only 25 per cent. of that sum. The drafts for the rest had since that time been lying among the documents of the Establishment, deemed worthless, and almost forgotten. But the merchant could not forget them. He continually bore the obligation as a heavy burden upon his heart, and on his death-bed he transferred the debt to his son as a sad but

sacred bequest. The noble young man promised to do his utmost to restore the money to the poor children of Neuhoof. And he kept his word. God so blessed him in business that he was able to lay by a large sum every year. The letter, which came to the hands of the Committee just at the moment of its perplexity, contained a draft for 1350 francs (46*l.*), being the first instalment of the amount to be paid.

But the love and sympathy of the poor also contributed towards encouraging the members of the Committee. It was touching to see with what pleasure a poor widow would bring a dozen of eggs, or a poor peasant a sack of potatoes, to the Establishment. In many villages the custom was introduced of collecting gifts in kind after the harvest was over. In one village the collectors passed the hut of a day-labourer, resolving not to trouble him, as they knew the good man was as poor as he was liberally-minded; but he ran after them, with a little basket in his hand, and poured a handful or two of corn into their sack, saying, "It seems you forget me. It is true I am not rich; but as I know what poor people have to go through I will also contribute my mite to the support of these indigent children. I should have no faith if I refused to help them."

The spirit thus expressed in these villages contrasted beautifully with the rather narrow-minded spirit of some other communities, which made the

admission of a child recommended by them a condition of further sympathy.

The Establishment enjoys the support of the whole of Alsace, and especially of Protestant Strasburg. Not less than 200 communities in Alsace, and thirty in the interior of France, send regular annual collections to the Institution, either in money or in kind. At the beginning, Strasburg showed its cordial sympathy with the work of its octogenarian citizen. When it was resolved to build the new house, young and old in the town went to work to do something for the good cause. Many members of the Gardeners' Guild, many citizens of the town, and many country people in its neighbourhood, vied with each other in carrying stone and timber gratuitously to NeuhoF; while from eight places in the vicinity eighteen heavily-laden waggons were sent, with provisions for the children. Many other services of love and sympathy did the Establishment enjoy, and enjoys still, from all classes of people. For instance, it must have been a happy, merry day in the Establishment when one morning, shortly after daybreak, seventeen young ladies walked from Strasburg to NeuhoF to assist the girls of the Establishment in sewing. It was before the girls' house was enlarged. There was room for only twenty-six girls, while the number of the boys was fifty-nine. Circumstances had happened which made the stock of clothes needing repair swell into a mountain. The poor girls saw no possibility of getting through with

them. But no sooner was this predicament known in town than the seventeen ladies, with thimbles and needles, courageously marched to the Reformatory, to help their young friends in fighting the gigantic adversary. The battle lasted all day till dusk, when the victory was won, and the fair Amazons returned to their hearths and homes, amid the cheerful and grateful applause of all the inmates of the Establishment.

This visit was such a happy combination of usefulness and pleasure that it was afterwards twice repeated by a band of twenty young ladies.

Nor can any one be surprised at the general and cordial sympathy which this Institution enjoys, after having spent a few hours under its hospitable roof. I cannot say that one's first impression upon entering the gate, is favourable, especially at the wet season of the year. Owing to the farmyard not being paved, you have to step over muddy places, and little pools, to be able to reach the main building; but no sooner have you entered the house than the perfect order and cleanliness which you observe makes you at once forget the irregularities without. Everything in the house, from the ground-floor to the attics, is simple to the utmost, but solid, well arranged, and perfectly answering its object. The boys' and girls' houses are under one roof, but separated from each other by a wooden partition, that runs through the whole building, from the front to the back wall. All the rooms have high ceilings,



and plenty of light. The dormitories, of which there are two for each sex, are well ventilated, and not overcrowded with beds. Each of them is superintended by an overseer, who sleeps in it. As I had not announced my visit, nothing could have been prepared purposely for my reception. Yet, if this had been the case, I do not know how I could have found things better than they were. The floors of the rooms were shining; the sea-grass beds, the sheets and blankets, were as clean as if they had just been received from the laundry. The kitchen is a spacious apartment, in which it was a real pleasure to see the healthy and tidy-looking girls moving about between the gigantic fire-range and the surrounding dressers, now hid behind a column of steam, and now peeping out from behind piles of dishes and plates.

It was dinner-time when I entered the house. Mr. Theodor Krafft, the house-father, a middle-aged Alsatian, whose honest face and quiet, composed appearance indicated a man of firm principles, great self-control, and kind feelings, at once took me down to the large dining-room, where the little folks, upwards of sixty in number, were eagerly waiting upon him, to get the sign of attack upon the steaming soup, which, in nice-looking basins, was trying their patience. After a short prayer the sign was given; and in a moment the noise of the active spoons echoed through the apartment. The food was very palatable; had it not been rather early in the

day I should have gladly taken my dinner with these happy guests. There were some among them whose ill-looking faces betrayed the state of moral degradation they had sprung from. Some excited feelings of compassion for the state of bodily neglect which it was now the object of prayerful love to save them from. But the great majority of the children produced an agreeable impression, by their healthy looks and cheerful countenances. I needed not to ask whether they felt happy and at home. I could scarcely realise the fact that this was not a family but an assembly of poor, wretched children taken from the lowest dens in both town and country and brought to this place to save them from the hands of the police or the brothel-keepers.

Twice a week meat is given in addition to the soup. Breakfast and supper also consist of soup, but sometimes at the latter meal they have potatoes and salad, or butter-milk. At their afternoon lunch (*Vesperbrod*), the children get 150 grammes, or one-third of a pound of bread, with fruit. Their common drink is cold water, but once a week they get wine. When engaged in fatiguing field-labour, such as at harvest time, they even get it daily. On very hot days wine mixed with water is the common drink of the whole household. Medical advice has prescribed this beverage as a preventive against fever, to which, owing to the vicinity of the Rhine, they are exposed. Nor is it expensive, as the vine grows in their own fields.

The order of the day does not much differ from that in other Establishments of the kind. The household rises both in summer and winter at five. The children are washed and dressed at half-past five. They then go down to the schoolrooms, where, after silent prayer, they occupy themselves in reading or writing. At half-past six they return to their bedrooms and make their beds. Afterwards breakfast is served up, and taken within twenty minutes. From seven to half-past seven the boys are free, and the girls have family-worship. The reverse takes place from half-past seven till eight. Family-worship consists of prayer, singing, and the reading of a portion of Scripture, upon which, a few questions are put to the pupils. School-teaching fills the hours from eight till twelve; dinner from twelve till half-past twelve; school again from one till two. Then the elder pupils go to their industrial or agricultural work, while the younger ones remain in school till four. After having taken a piece of bread and a glass of water, they again assemble in the schoolroom at half-past four, when religious instruction is given till half-past five. Three quarters of an hour still remain before evening prayers begin. These are devoted either to singing exercises or to the perusal of some good book, which is read to the children by one of the teachers. A library, containing about 700 volumes of excellent popular literature, in both French and German, affords them plenty of opportunity of spending their leisure hours in a useful and instructive way.

In summer, the time from half-past five till a quarter past six is sometimes spent by the elder pupils in labour.

The school-instruction, according to law, must be given in the French language. This, of course, is an impediment to the progress of the children, especially in the elementary classes, as but few of them upon entering the Establishment, are able to speak anything but their German *patois*. It appears that, notwithstanding this, the French language never becomes the language of the house. Religious instruction is given in German; and whenever the children are addressed on any serious matter the German is also used. "It goes more home to the heart," observed Mr. Krafft.

Without degenerating into military rigour, strict discipline is maintained. The principle of abstaining entirely from corporeal punishment is not adopted. In serious cases of transgression a child receives six lashes (in no case more than six) on the palms of the hands (three on each). They are applied with a flat ruler, or, in very heinous cases, with a rod, and by the house-father himself. The elder boys are never chastised at all, except in very serious cases, when a day's imprisonment, with bread and water in a cell is inflicted. But years often elapse without its being necessary to have recourse to this measure; and it is expected that it will gradually fall into disuse altogether. Sometimes a child is punished by being allowed nothing but dry bread and water for a whole

day; but even then bread is allowed till he is completely satisfied. The more gentle modes of chastisement are those which are common in all Establishments and families, such as banishment from table during dinner, prohibition from playing, &c. Should the whole school misbehave, a favourite sport is prohibited, or an expected walk or an excursion is delayed.

That this strict discipline does not interfere with the happiness of the children, however, is evident from the ease and cheerfulness which characterises the whole family. Order appears to be loved, not maintained from fear; and the decent, discreet, and gentle tone that prevails among the children shows that a nobler and more efficient power than that of the uplifted hand and the threatened rod rules the minds and moulds the hearts of those once unhappy, but now privileged, little creatures.

## IV.

### RESULTS — PRESENT STATE OF THE ESTABLISHMENT — STATISTICS.

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IT cannot of course be expected that the instruction given in the school at NeuhoF should always have the same results any more than in other schools. Though the majority of the children turn out satisfactorily, and some even excite the admiration of their teachers, yet the Committee has often to speak of sad experiences, especially in the case of such as entered the Establishment at a somewhat advanced period of life. "It is evident," says one of the Annual Reports, "that a boy who does not enter the house until he has reached his twelfth year, and of whom in the entry-book the character can be given—'Never frequented a school; used to ramble about in the streets and in the cattle-meadows,'—can have little fancy for learning, and still less ability to keep in his memory the little he may pick up at school. Picture to yourself such a boy—and we have many such in our Establishment—who comes without any inclination whatever towards learning, or a regular life, and besides is reported to be a liar, a thief, and to have a natural

propensity towards every kind of wickedness. Can it be otherwise than that such a poor wretch should feel an aversion to our house, and, notwithstanding all the kindness and clemency shown to him, should keep aloof and be full of mistrust; while his shy, suspicious look enables you to glance down to the bottom of his perverted heart? No wonder, indeed, if, at the first punishment, though ever so slight, he runs away from the house, as a bird flies from its cage. Even after such a boy is brought back, and at length learns to accommodate himself to the order of the house, it often takes years of trouble before any good word finds access to his heart. We had, for instance, a most distressing experience with three boys from Strasburg in 1860. They had grown up like savages till their twelfth year. Against the desire of their relatives, and against their own will, they were recommended to us by some kind benefactors of their families. We took them in on account of their deplorable condition; but our rooms were not to their taste, and our discipline still less so. They ran away—one of them encouraged by his father—and returned to their families, with heavy complaints about the sufferings they had had to undergo; all of which, of course, were false. Two of them, however, were brought back, but ran away again, never to return, as their relatives harboured them, thus rewarding with shameful ingratitude all the good they had received from the Establishment. Many similar experiences remind us of our

impotence to renew a corrupt human heart, and teach us to trust all to the merciful grace of God.

“It is not an easy matter to form a true idea of the life at our Asylum. Many think it a convent; others suppose it to be a prison. Some people, who lack the blessing of family-worship, or do not understand its value, believe that there is too much of praying and singing. Some parents, again, who want to quiet their naughty children, frighten them with the name of Neuhoﬀ. But our Establishment is neither a convent nor a prison. It is a Protestant institution, for educating poor children. Its object is grand and beautiful, but diﬃcult; for our house lies within the reach of the wicked world, and all its pupils do not learn to flee the world while in the world. We prompt our children towards perseverance in prayer; we sow the Word of God as good seed into their hearts; we try to provide them with the learning which they will want for this life; we incite them towards obedience, order, cleanliness, and activity; we teach them a trade; and for a long time, after they have begun to eat their own bread, we continue to share their joys and sufferings; and we always help them with our advice and assistance, when it is in our power.”

This, surely, is not like a prison. Nor do we receive the impression of a convent, when we read the following description of the Establishment-life :

“It is often supposed that in our Establishment,



and similar ones, the reverse of a family-life is to be found. But how many children find at our house what they never could find at their own! How many was it necessary to take away from what was called their family! They became fatherless at an early period of life, and were left to themselves. The public road became their home; vagabonds and idlers their family. Many a child has here learnt to honour his father and mother, whom he never learnt to honour before. Many a child which took leave of its parents with dry eyes now writes letters to them of its own accord, which express in a touching way its filial love. It is true the life in an Establishment is characterised by a certain uniformity; but where is the family-life in which most days are not alike? And surely in such a large house as this many more alternations must take place during the year than in an ordinary family-circle. The New Year's-day, with its good wishes, hymns, and watchwords, also brings along with it coffee and buns, presented by friends. The 6th of February—the Dorothea-day—reminds the girls of their kind benefactress, Mrs. Dorothea Maurer, who was the foundress of the girls' house, and secures them a happy day. After the grave Passion-season is past the returning spring leads the boys away to the forest, where, through the favour of our much-respected municipality, they are permitted to gather thirty waggonsful of dry leaves for litter in the stables, on which occasion there is plenty of oppor-

tunity for fun and sport. Easter, also, brings to our house its merry hymns and spotted eggs. The afternoon of the 1st of May forms for the boys a counterpart to what the 6th of February is to the girls. It is the Philippe-Jacob-day, on which they are reminded of Father Wurtz. Then Whitsuntide comes, with its joys and its much-frequented missionary festival, in the village church. After that comes the much longed-for Annual Meeting of our Institution, when many friends visit us, and our house presents itself in a truly festive attire. Shortly after this day, on the 23rd of June, the anniversary of Father Wurtz's death is celebrated by the whole household at the tomb of that good man. Then the summer comes, with its various labours in garden and field ; with its walks, songs, and sports ; with its gymnastic exercises, bathing, and swimming. The harvest-time occupies the boys very much ; but when the last cart, beautifully adorned with wreaths and flowers, is driven home, again a happy holiday is prepared for the young labourers. Then comes autumn, with its blessing in apples, pears, and wine, when every day heavy loaded waggons, carrying provisions, drive up our farmyard, and are received by the children with loud hurrahs, and unloaded with merry noise. And well may they rejoice ; for those waggons bring them the rich presents of our dear friends, the inhabitants of the rural communities of the *Bas-Rhin*, whom love has stirred to favour us with a share of the rich blessings of

their fields. And when, at the close of the year, the holy Advent season approaches with its merry hymns; when the large candelabrum, with its twenty-eight lights, spreads its splendid lustre round the saloon; when the little manger and the perspective *tableau* of the worshipping Shepherds are arranged in order, and lots of beautiful toys, garments, provisions, books, and pictures for all the inhabitants of the Establishment, and mostly presents of friends in the town, are lying on the tables, each lot being illuminated by a special light;—then the blissful, joyful, grace-bringing Christmas Eve is come, and the joy of the heart bursts out into a hundredfold cheering. Thus our family life flows on during twelve months. Some additional beams of light are also derived from the birthdays of the house-father and house-mother, and their assistants; from the visits of the ladies who form the society for making clothes for the children; from the journey of the children who have passed their church-confirmation to some charming spot in the country, such as the *Schneeberg*; and from many other things which are important to children.”

I saw nothing during my visit to the Establishment that seemed to contradict this description of the happy life of its inhabitants. But the testimonies of the pupils who have left that Institution are of still greater importance than the evidence of a passing visitor. These are not few; and they breathe but one spirit,—that of gratitude and love.

The touching case of a young minister, whose noble conduct brought as much credit to the Establishment as to himself, might here be fittingly recorded. In the spring of 1841 (a few days before the typhus and putrid fever broke out at the house, by which thirty-one persons were laid up, of whom six died), an unknown young man, the candidate Mr. Kirsch, visited the Establishment. He stayed during the night, and attended the instruction of the children at school. A second teacher was urgently wanted, and, having no ministerial charge as yet, he resolved to perform the duties for some time. No sooner had he begun his work, with marked zeal and pleasure, than he was stopped by the breaking out of the plague. Why Providence had sent him hither now became clearly evident. From a schoolmaster he at once transformed himself into a nurse. As courageous as he was faithful, he exposed himself to the dangerous infection, tending the sick for hours, encouraging and consoling them, and praying with and for them. At other times he still acted as a schoolmaster. He also came opportunely to the assistance of the house-father, the excellent, godly Mr. Becker, whose young wife was attacked by the disease, and brought to the very brink of the grave. Thus, helping and consoling, he moved through the house like an angel, till the plague was over, and his assistance not wanted any more. He left the house, refusing to take anything with him but the love of its inmates. Ever after he

continued a staunch friend and frequent visitor of the Institution, the object and tendency of which he so greatly admired. And little wonder. It was there, by the side of the pious Becker, that he became acquainted with the true spirit of the Gospel, which he knew but imperfectly before, although a candidate for the holy ministry. With deep emotion the Committee received, in 1851, a letter from his wife, saying that her beloved husband, latterly the minister of a Church in Silesia, had gone to his heavenly rest; and that on his deathbed he had requested her to send the half of the money she might find after his death to the NeuhoF Establishment, to which he had always borne a heart full of love, "because he not only had met with a kind reception on the part of the late Director Becker, but also by the grace of God had found there that treasure which now caused him to die happy, and full of joy in the Lord." The letter was accompanied with a gift of 57 *thalers* (8*l.* 11*s.*).

Such testimony borne by a good man, who knew the Establishment well, proves that its religious spirit is something else than mere formalism. Nor do the words of the pupils who have left the Institution contradict it. "The question is often put to us," says the Committee in its 34th Annual Report, "'What are the results of your education?' We do not wish to conceal the sad truth, that out of the 420 pupils of our house many wander about in error; but we are thankful that these have always been exceptions to the rule. The greater number have,

with the aid of God, become better men. That they still continue their connexion with us is the best proof of this assertion. They are scattered about in various conditions of life; some are masters of trade; some merchants' clerks; some mechanics. Many are soldiers; some of whom have attained superior rank. One day a sergeant of the Dragoons visited our Establishment: 'For what I am,' he said to our pupils, 'I am indebted to this Institution, where, above all things, I have learned to obey.'

"Another, who is at present an *Officier d'Administration* in the Italian army, wrote thus the day before his departure: 'Be assured of my most cordial attachment to NeuhoF, to which, next to God, I am indebted for all I am.' Most of our former pupils express their gratitude, either orally or by letter, or by sending gifts of love, often from a long distance. They inform us of their proceedings and experiences, or perhaps pay us a visit with their wives and children, to show them the spot they used to call their parental dwelling, their beloved home. One, who occupied a profitable situation as foreman at a manufactory at Paris, but who unfortunately was drowned, left 2000 francs (80*l.*) to the Establishment. He was unmarried, and had often in his letters to his relatives expressed his wish that, should he die, a portion of his fortune should be given to the NeuhoF Institution, to which he owed his education."

It should also be mentioned that in 1863 the

Committee received 454 francs (18*l.* 3*s.*), partly given, partly collected, by former pupils of the Establishment.

The Government also favours the Establishment with its confidence, allowing it an annual grant of 500 francs (20*l.*), which in some years has been doubled. In 1863 the Minister of Inner Affairs sent 2000 francs (80*l.*) for the enlargement of the girls' house. The many donations and legacies which the Establishment receives from people of all ranks and classes sufficiently prove the high esteem it is held in by the public. The fixed capital which has in consequence sprung up has now increased to the amount of about 30,000 francs (1200*l.*). It would have been larger than this but for sums used, with the permission of the Government, for building purposes.

At the close of the year 1863 the number of pupils residing at the Establishment was eighty-three, fifty-nine being boys and twenty-four girls. Besides these, thirty-one children,—twenty-six boys and five girls, were being supported outside the house at the expense of the Institution; so that the total number was 114 pupils. Of the boys maintained outside the house two frequented the gymnasium at Strasburg, in preparation for the university; one was being trained as a schoolmaster; and nineteen were apprenticed, either in Strasburg or at other places of Alsatia, with trades-masters or with farmers. As

the apprentices' house which the Committee has rented in town only contains six beds, the greater portion of those at Strasburg were boarded out with suitable families. Out of the 118 children which the Establishment supported, ninety-five received everything gratuitously.

The total number of pupils admitted into the Establishment since its commencement in 1825 till the close of 1863 is 486. Among these there were a few children of families in affluent circumstances, who were admitted to the Establishment on account of their education being impracticable in any other school or institution.

As to the management of the financial concerns of the Institution, I think I could not give those of my readers who take an interest in good book-keeping a better idea of the way in which this branch of the administration is conducted than by printing the Annual Account. This account the Committee, according to the rule of the Government, must send every year to the *préfet*. A copy of it is given on the next page.

The landed property of the Establishment consists of a large kitchen-garden extending to about 9 acres, and of about 40 acres arable field. The garden is quite sufficient to provide the house with all the required vegetables, fruits, and wine during the year. In addition to the above-mentioned 40 acres, the Establishment has from 47 to 50 acres rented.



The live-stock consists usually of 4 horses, 7 cows, 20 pigs, 1 goat, 4 geese, 50 chickens, and 20 rabbits.

The annual balance which the Committee sent up to the Government at the close of 1863 is as follows:—

## INCOME.

I.—*Receipts in Money:—*

	Francs.	Cts.
1. From gifts and subscriptions .. .. .	14,103	20
2. Government grants .. .. .	2,500	0
3. Sums paid by parents or benefactors for the support of 19 pupils .. .. .	3,026	55
4. Sale of books .. .. .	10	55
5. Sale of crops and fruits not taken in use by the Establishment .. .. .	452	5
6. Sale of work of the pupils .. .. .	1	60
7. Various receipts, &c. .. .. .	85	15
8. Extraordinary receipts, legacies, &c. .. .. .	13,593	0
9. Rentes and interests of capital .. .. .	1,452	50
10. Donations expressly given for the building of the girls' house .. .. .	136	60

II.—*Estimated Value of Gifts in kind:—*

1. Gifts from France and Alsace, without Strasburg .. .. .	4,077	80
2. Gifts from Strasburg .. .. .	1,177	20

III.—*Estimated Value of the Produce of the Land and Cattle consumed at the Establishment:—*

1. Produce of the garden and fields .. .. .	6,046	75
2. Produce of the cattle .. .. .	6,326	60
<b>Total .. .. .</b>	<b>52,989</b>	<b>55</b>

## EXPENDITURE.

I.—*Expenditure in Money:—*

	Francs.	Cts.
1. Salaries .. .. .	3,042	20
2. Books, paper, &c., for the use of the schools .. .. .	745	10
3. Repair of furniture, linen, &c. .. .. .	968	95
4. Clothing, washing, &c. .. .. .	5,764	75
5. Provisions .. .. .	8,451	45
6. Fire and light .. .. .	1,178	25

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7. Medical treatment .. .. .	293	30
8. Expenses for apprenticing pupils .. .. .	1,067	85
9. Repair of the premises .. .. .	468	50
10. Expenses for carrying on the agricultural labours	4,519	55
11. Assurance, travelling expenses for collecting, postage, printing, &c. .. .. .	1,769	40
12. Extraordinary expenses for extracts of wills, stamped schedules, &c. .. .. .	1,402	30
13. The building of the girls' house .. .. .	9,751	55

## II.—*Estimated Value of Gifts in kind consumed at the Establishment :—*

1-4. Furniture, clothes, provisions, agricultural im- plements .. .. .	5,255	0
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## III.—*Estimated Value of the Produce of the Land and Cattle consumed at the Establishment :—*

1. Produce used for feeding the pupils and employés	8,227	5
2. Produce used for agricultural purposes .. .. .	4,146	30

Total amount .. .. .	57,051	50
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## BALANCE.

	Francs.	Cts.
Expenditure .. .. .	57,051	50
Receipts .. .. .	52,989	55
Deficit, covered with borrowed money .. .. .	4,061	95

From this account it appears that this Establishment does not compare favourably with the German Institutions of the kind as to cheapness of training. Deducting Chapter III. from the Expenditure, as being made up for by the corresponding Chapter III. of the Income; deducting further the sum of 9751 frs. 55 cents. (13 Chapter I.), as being an extraordinary outlay of the year; and deducting, finally, the sum of 452 frs. 5 cents. (5 Chap. I. of the Income), as being a contribution of the Establishment

towards its own support, we find that the whole household has cost 34,474 frs. 55 cents., which were covered by gifts, donations, and interest of capital. This sum, being divided by 114, which was the number of pupils during the year, it appears that each pupil has cost the Establishment 302 frs. 23 cents., or 12*l.* 1*s.* 9*d.* The cause of this rather high rate, it seems must be sought in the Agricultural Department. The Establishment has only 10 hectares of land (about 90 acres) under cultivation, owing to which limited area, 8451 frs. 45 cents. have been spent for buying provisions. On the other hand, it appears that the Agricultural Department has cost 4519 frs. 55 cents. (10 Ch. I.), whereas the net produce was only 8679 frs. 10 cents. (viz., 8227 frs. 5 cents., 1 Ch. III. of the Expenditure, and 452 frs. 5 cents., 5 Ch. I. of the Income), so that the cost was more than 50 per cent. of the net produce. This is a proportion which cannot but tell unfavourably upon the finances of the Establishment.

The balance shows a deficit of a little above 4000 frs., which in the course of this year (1864) ran up to 10,000 frs., in consequence of the lessening of contributions, owing chiefly to a temporary financial crisis at Strasburg. The Committee found itself under the necessity of specially appealing to the liberality of the benefactors of the Establishment. I was glad to learn that this effort had not been made in vain, as about the month of August the debt was

reduced to 6000 frs. We shall be still more glad when, as we cordially hope, the Committee will be able to close its next annual account with a nice sum on hand with which to enter on the ensuing year. Men who so disinterestedly take upon themselves the care and trouble of the direction of such a good work, should at least be spared having to grapple with the problem, how to keep the wolf from the door of the Establishment.

END OF VOL. I.



















